

WESTERN BAPTIST JUBILEE



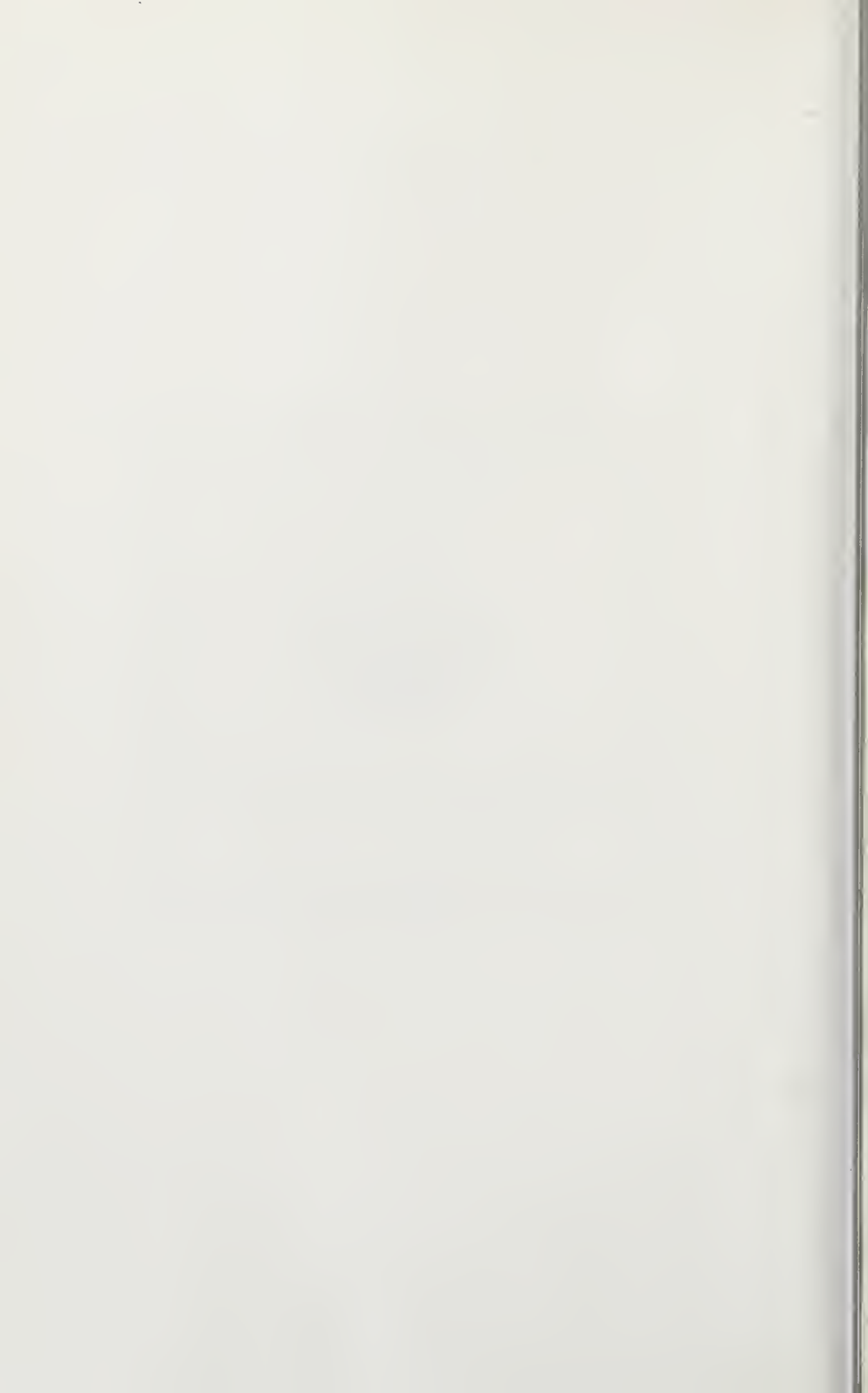
1873 - 1923

BX
6252
.W4
J48
1923

NUNC COGNOSCO EX PARTE

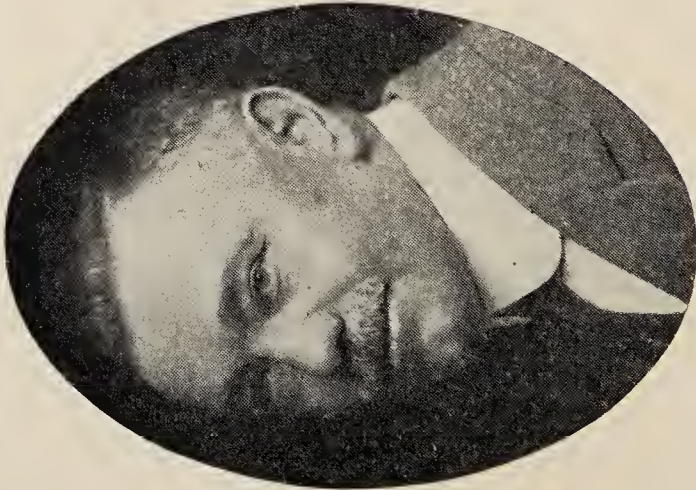


THOMAS J. BATA LIBRARY
TRENT UNIVERSITY



WESTERN BAPTIST JUBILEE

1873 — 1923



THE LATE MR. A. B. STOVEL
President, 1914-1917



MR. THOS. UNDERWOOD
President, 1923

JUBILEE

1873—1923

Fifty Years of Baptist Work in
Western Canada

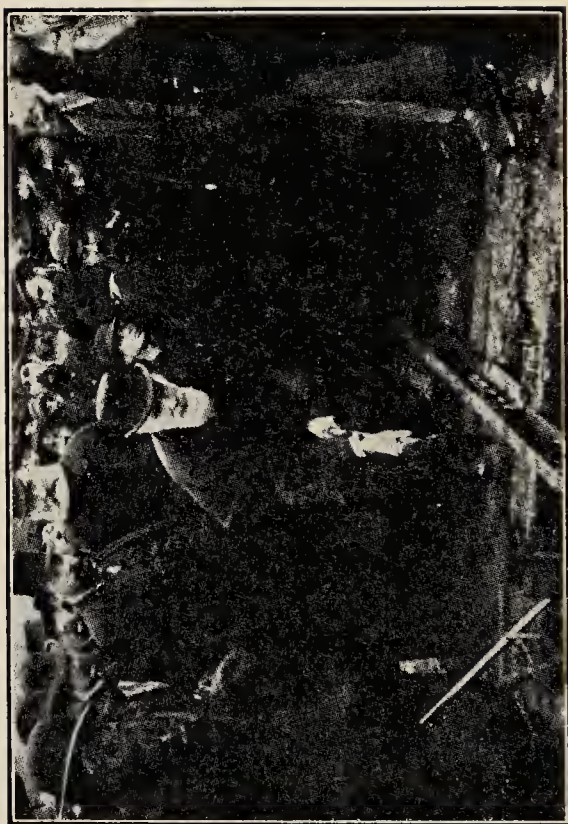
The Baptist Union of Western Canada

Trent University Library
PETERBOROUGH, ONT.



CONTENTS

CHAPTER	PAGE
I. THE GREAT COMMISSION AND THE GREAT WEST - - - - -	7
II. FOLLOWING THE PIONEERS - -	22
III. OCCUPYING THE HOME BASE— ENGLISH - - - - -	37
IV. OCCUPYING THE HOME BASE— NON-ENGLISH - - - - -	52
V. WOMEN'S WORK - - - - -	64
VI. MAKING MEN FOR THE MINISTRY -	77
VII. THE WEST IN THE EAST - - -	92
VIII. FACING THE FUTURE - - -	108



DRIVING THE LAST SPIKE

Western Baptist Jubilee

CHAPTER I.

THE GREAT COMMISSION AND THE GREAT WEST

1. *The Spike of Gold*

Scarcely thirty-eight years ago, at a spot near the Columbia river and some 350 miles from Vancouver, a railway train came to a standstill amid the lonely crags of the Rocky Mountains. It was a commonplace train and a commonplace day in November, 1885, but Her Majesty congratulated the Canadian people upon an event "of great importance to the whole British Empire." As the gentlemen alighted, they were surrounded by a great concourse of working men who had driven millions of spikes in the construction of a railway which was to join the town of Montreal with the Pacific. Through an iron plate at one side of the shining steel, Lord Strathcona drove, that day, a golden spike which commemorated the completion of the C.P.R.—"one of the greatest feats of engineering in the world."

Not a flag flew in the lonely valley and not a trumpet sounded the triumph; but the blows of Donald Smith's hammer

echoed throughout the Empire. The shippers of Victoria heard them and knew that they meant an increase in the carriage of merchandise through their town, to and from Japan. The farmers of Manitoba, a thousand miles away, heard them too, and knew that they meant a larger market for their corn and cattle. Farther away still, merchants in the Eastern Canadian cities heard them and knew that commerce in the great West would grow more prosperous. Still farther east hundreds of school teachers, farmers, and business men in the Maritime provinces heard them and prepared to go west. Millions of immigrants from every nation in Europe heard them too and fled from the poverty of the Continent to the prairies of Canada.

2. *God's Last Great Granary*

The great western plains of Canada form one magnificent meadow stretching from Winnipeg to Calgary, a little more than 800 miles. This fair field contains 170,000,000 good agricultural acres, or enough to give every family in Canada one ready-made farm of 100 acres. In addition to this, more than 300,000,000 acres in these same provinces produce abundant forest, fish, fur and mineral products.

Here God has reserved His last great

THE GREAT COMMISSION

granary, producing the finest grade of milling wheat in the world. The dry climate, the long warm days, the short cool nights, and the fertile fields, produce a crop which is known the world over as "Number 1 Hard Spring" or "Manitoba Hard." When mixed with the softer grades of wheat in milling it raises the standard of the finished product and consequently is in great demand by all other wheat-producing and milling countries.

Canada already grows one-fourth as much wheat as the United States, which has thirteen times our population. Our record production is 394,000,000 bushels in 1915. Last year—1922—the three prairie provinces produced 36,600,000 acres of field crops. Wheat formed just fifty-eight per cent. of this total, yet its value constituted over one-fifth of the total agricultural production of Canada. Last year's western wheat crop was sufficient to make twelve billion loaves of bread, and to move it would take a train 2,000 miles long. The world's first wheat honors have come to Western Canada for ten consecutive years. In the world wheat competition for 1921 Canada secured twenty-two out of twenty-five prizes. Saegar Wheeler's farm in Saskatchewan holds the world's production record, with eighty-two bushels to the acre. There are still tens of millions of acres of fertile

lands lying idle within ten and fifteen miles of existing railways. It is now privately owned, but is available at reasonable prices.

Alberta has eighty-nine per cent. of the coal deposits of Canada and could supply the human race at its present consumption of a billion tons a year for a thousand and sixty years. Dairy products in the prairie provinces last year were worth \$42,000,000. Canada is the first fur-producing country in the world. The total value of the pelts taken in 1921-22 was over \$17,000,000. Just half of this came from west of Ontario.

Beyond the prairies is the heart of the Rockies, with a thousand majestic peaks, snow-capped and glacier-hung. Here is range after range of brown-grey mountains separated by giant wooded valleys,

“Asleep and vast and still and far away.”

Here are scores of lovely lakes whose waters reflect “Those wild blues that are only mixed in the heart of glaciers.” Here are the head waters of mighty rivers, Alpine tablelands and deep chasms where,

“The wild cataract leaps in glory.”

Here is Summerland and Peachland and beyond them the far, fair Pacific, where

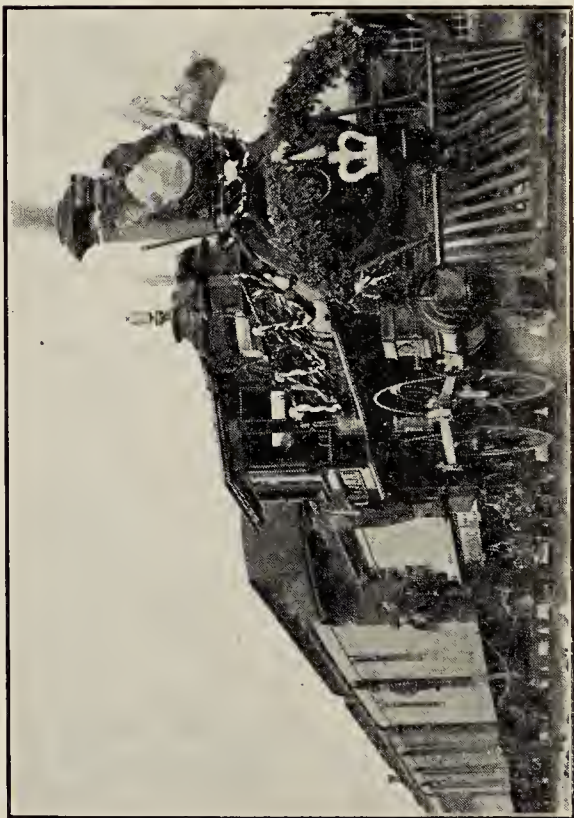
“The quiet coloured end of evening smiles
Miles and miles.”

The centre of gravity of the British

Empire is moving rapidly to the Pacific. Here British Columbia is an empire all in itself, with territory enough to contain three United Kingdoms, with a mountain region equal to twenty-five Switzerlands and with a Pacific sea-front larger than that of the United States. She has over 180 million acres of forest and woodland and enough running water to equip a continent with electric power. Her coal fields are almost inexhaustible, her fruit growing power is stupendous and her fisheries eclipse in capacity those of the Atlantic. The largest and perhaps the richest province in the Dominion, her products are as varied as they are rich.

3. *The Heart of an Empire*

This is the heart of an empire, the world's last west, and is destined to be the home of multitudes from every nation. Already it is the greatest home mission field in the world. On June 28th, 1886, the first trans-Canada train left Montreal to travel over the Canadian Pacific to Port Moody on the Western coast. The passage of this train through 3,000 miles of "primeval wilderness, fertile prairies and lofty mountains" consummated that union of our fair Dominion which was inaugurated in 1867 and was only second in importance to the Act of Confederation. To-day this one Company is operating at



THE FIRST TRANS-CANADA TRAIN

a given hour 26 trans-Canada trains with a normal capacity of 5,463 passengers.

During the last twenty-two years we have received 600 immigrants every week-day, or about one-half of our total population. During 1921 we received 150,000 from fifty-one different countries. Just one-half of this number—75,000—came from the British Isles and approximately one-third—50,000—entered from the United States. The Canadian Bible Society distributes Scriptures in fifty languages in the West. In Montreal one in seven, but in Winnipeg one in three is foreign. In Saskatchewan, Ruthenians alone comprise one-twelfth of the population. In British Columbia every fifth man is Chinese. The Mormon temple at Cardston is only second in magnificence to the one in Salt Lake City and Hindus are erecting their temples at the Coast. These facts and figures do not inspire us with a sense of security. To Canadianize Canada is an urgent task. To Christianize her is more urgent, because it is more basic.

In 1905 Saskatchewan had seventy organized villages, she now has 245. Then she had sixteen towns, now just five times that number. "In the future development of the West," says Dr. Litch, "there are villages that will be cities, obscure settlements that will become centres

of industrial activity, and wildernesses that will be flourishing farm homes. What will be the atmosphere of these places when your sons and daughters go there to live?"

Here are sure signs of many people and much power, all of which must be claimed for God and consecrated to His Kingdom. Here are millions of people scattered over vast areas, which makes it difficult to keep them in touch with the churches. Tens of thousands are Canadian citizens but they are not Canadians and still less are they Christians. Here is the heart of an empire to be dedicated by prayer, served by self-denial, moulded by sacrificial service and directed to "the Lamb of God which taketh away the sins of the world." It is a challenge to all churches, it is most of all a challenge to Baptist churches.

4. *The Distinctive Baptist Message*

In the providence of God, Baptists have been established in all parts of the earth. The first Baptist church was the church at Jerusalem, but our modern history dates from the year 1611, which is the year of the King James version of the Bible. This companionship, as Dr. Clifford once pointed out, is not accidental, like that of two pebbles upon the beach; it is fundamental, like that of two peas

in a pod. The Baptists and the Book have kept close company.

Without a creed, without a priest and without any vigorous organization, eight million Baptists, living in five continents, reveal unmistakeable marks of spiritual identity. Yes, any one of these eight million will to-day give essentially the same answer to those great questions which go to the heart of a vital religious experience.

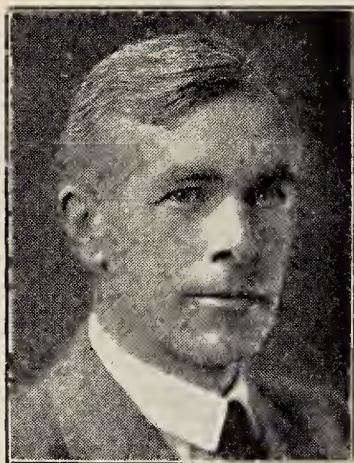
1. Our Rule of Faith is "the New Testament without anybody's notes or ecclesiastical comments." From its principles there can be no appeal.

2. Salvation is the free gift of God's grace exhibited in the life and atoning death of Jesus Christ and acquired neither through men nor sacraments but through faith.

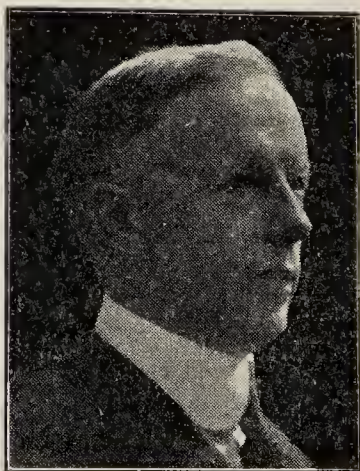
3. Each individual has immediate access to God. Jesus only stands between man and God. The late Bob Burdette used to say, "I love the free responsibility of the human soul, standing on a level platform, face to face with God, with no shadow of pope or bishop or priest or man-made creed falling between himself and his master. That's why I am a Baptist."

4. The church is made up of regenerate members. It is an independent democracy under Christ, and in Him locally competent for every religious duty.

5. The church and state are thoroughly separate in their respective fields, the church dealing with religious and the state with



MR. E. J. TARR, LL.D.
Chairman Executive Board of
The Baptist Union



MR. D. H. HUDSON
Treasurer of The Baptist Union

THE GREAT COMMISSION

civil affairs. This does not mean that Baptists are disloyal to the state; indeed they are known the world over for their loyalty. It does mean that they are the champions of civil and religious liberty. The first commonwealth on earth, in which there was absolute civil and religious liberty, was founded by Roger Williams, who was also the founder of the first Baptist church in America; again the relationship is not accidental but fundamental.

6. Baptism is not a means of receiving salvation, but a symbol of salvation already received. It is the sign and seal of a life already regenerate. It is therefore administered to believers only and denotes their death to sin and rising to newness of life with Christ Jesus.

7. The Lord's Supper is not a repetition of Christ's sacrifice for sin, for that was all-sufficient. It is emblematic of His death and memorial only in its character—"This do in remembrance of me."

Built upon these principles, our churches:

1. Will be based upon conversion and their membership will be responsive to the spirit of God like poplar leaves to the breezes.

2. They will, for they must, cling closely to "the living Christ and the four Gospels." Thus they will be face to face with the Jesus of history and of life, and few men will deny that Jesus is at the very centre of history, making or un-making men and nations, according as they accept or reject Him.

3. They will have in their very method of baptism a constant reminder of the difference between the old life and the new, be-

tween nature and grace, and will therefore refuse to accept any social equivalent for a regenerate heart.

4. They will stand for liberty of conscience in church and state.

5. They will stand for individual responsibility before God for the performance of duty and will believe that all baptized believers are equal in rank and privilege. In short, they will stand for simple loyalty to the mind of Christ, they will begin and end with Him,—they will be pure democracies in a new world.

5. *The Great Commission and The Great West*

“All the world” must include Western Canada, which is nine times the size of France. In the last fifteen years our population has increased 300 per cent. In another fifteen years, at the same rate of increase, there will be as many people between Winnipeg and the Pacific as there now are in all of Canada.

A famous man once explained that by Christianity he meant the Protestant religion, and by the Protestant religion he meant the Church of England as by law established. As Baptists we need not overlook the very excellent service of other Communions, but if we have set forth the principles of a Baptist church fairly and adequately it is evident that the distinctiveness of our message for this

THE GREAT COMMISSION

newer half of Canada is only equalled by our tremendous responsibility to deliver it. Principles such as we hold cannot be held lightly. As Canadian Baptists we shall not deal fairly with Canada's need if we do not do our utmost to establish churches of our own faith and order throughout the West. Our principles of democracy, of civil and religious liberty and of regenerate church membership were never more needed than just here and now.

As things stand, however, the churches of our Communion are neither large enough nor numerous enough to deliver this message and to fully discharge this responsibility. Unless we can grow and go in greater power into all the West we shall find ourselves in the position of Ambassadors with a great message to deliver and with no adequate means to make it articulate. Here is a nation in the making and ours are the principles whose impact upon the national life will count immeasurably for truth and righteousness. Clearly then it is our God-given duty to establish churches for their teaching.

Jesus began His preaching with one sure sentence, "Repent for the Kingdom of Heaven is at hand." To repent is to change one's way of thinking, which is regeneration, and that is distinctively

Baptist. The thinking of the West is chaotic but it can be changed. It is the first thing to be changed, for it is either the Kingdom of Christ or the chaos of Satan. As a denomination, whose cardinal faith is regeneration—i.e., changing one's way of thinking towards the Kingdom of God—we cannot and we dare not be anything less than whole-heartedly missionary and aggressively evangelistic in this part of our Dominion. The call is clear. The faith of our pioneers living still must still be preached in loving loyalty to Him who was and is and is to be.

Let Anzia Yezierska speak for the never-ending stream of European immigrants who seek a home in these western provinces: "Us immigrants want to be people—not 'hands' . . . and it's the chance to think our thoughts that makes people." Let her speak again: "I came to give out all the fine things that was choked in me in Russia. I came to help America make the new world." Where better than in the democracy of a Baptist church can Anzia and her folks learn "to think their thoughts" aright? Where better can they learn "to give out all the fine things that was choked up" in them in Russia and central Europe?

The denomination which is heard farthest away from home is heard plainest just at home. Already we know that the

front line trench of Foreign Missions is the home base. We can have no message for India and Bolivia except in so far as we practise it in Western Canada. We can never be more aggressive there than here. In the long run our effectiveness there must be in direct proportion to our aggressiveness here. A material and Godless West would be one of the greatest barriers to the East in their acceptance of Jesus Christ.

The cause of Home Missions and of Foreign Missions, of Baptist history and Baptist faith, and the voices which come borne to us from hundreds of churchless districts and in scores of languages, all bid us lay our plans for Christianizing Western Canada upon a scale worthy of men who believe in the regenerating power of Jesus Christ. Not to hear the call is to lose our life, to heed and to help is to save it. Canadian Baptists, this part of your country needs you. The cause of Christ here needs you for it is hard bestead and is fighting a heavy battle.

Say not: "It matters not to me
My brother's weal is his behoof";
For in this wondrous human web
If his life's warp, your life's woof.
Woven together are the threads,
And he and you are on one loom;
For good or ill, for glad or sad,
Your lives must share a common doom.

CHAPTER II.

FOLLOWING THE PIONEERS

1. *A Preliminary Survey*

If you give men the New Testament as their Rule of Faith you can expect them to become home missionaries. Dr. McDaniel says: "A Baptist who is not missionary to the heart of his being and to the tips of his fingers denies the faith and is no Baptist at all." It sounds correct and it is correct, for the only Christ we know is the Saviour of the New Testament and He died for all the world. It is "into all the world," too, that He sends His disciples. This includes Western Canada, the greatest home mission field in the world.

The Baptists of Ontario and Quebec soon displayed their true missionary spirit towards the West. In June, 1869, Rev. Thomas Davidson, D.D., and Rev. Thomas Baldwin left Ingersoll for the Red River Settlement. There were then no Canadian railroads north and west of Owen Sound. Four days by an American railroad brought them to St. Cloud, Minn., where they changed to a wagon and mule-team. Proceeding by day they prayed and pitched their tent at night. When they reached the international boundary they inscribed "Canada" upon the proper

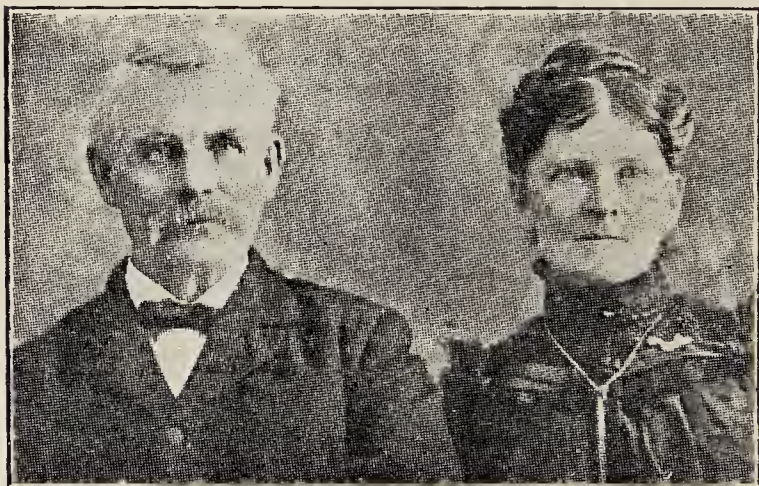
side of the post at Pembina and sang "God Save the Queen." Fourteen days and fourteen hundred miles from Ingersoll brought them to Winnipeg. It was not hard to see the town, for Winnipeg that day consisted of thirty log houses and one brick building. Their report of climate, soil and future prospects was so favorable that a western missionary fund, sufficient to support a missionary for three years, was quickly raised.

2. "*Pioneer*" McDonald

Pioneer missionaries are born with a fever for purposeful action and are always on duty. They love their work and the harder it is the more they love it. They have sanctified sound sense and exercise it with grace. With a fine contempt for criticism they move steadily on to their goal and are ready every day to pay with their bodies for their soul's desire. Such a man was Rev. Alexander McDonald, who reached Winnipeg in June 1873, as the Pioneer Baptist missionary from Ontario.

Winnipeg then had about six hundred people and Mr. McDonald held the first prayer-meeting in his own room. By autumn a church was needed, so in December the Pioneer went back to get some money and a missionary. The money

was subscribed and he secured a missionary too, for on June 9th, 1874, he married Miss Lucinda York, who for forty years shared with him all the rigors of a pioneer's life. Soon after they started from Newberg with a horse and buggy, a "Karn" organ and numerous boxes. First by train to Sarnia and thence by boat they came to the present site of Port Arthur.



Rev. Alex. and Mrs. McDonald

Hence by land and by lake along the "Dawson Route" they came west, sleeping at night by the roadside or lake shore. A number of Indians followed them across the Lake of the Woods. Mrs. McDonald liked the canoes, so one Indian Chief with two sturdy red-skins took her in for part of the day. The journey took three weeks and the boxes were changed from one

conveyance to another sixty times—a trans-Canada trip without the “Trans-Canada.”

During the missionary’s absence Mr. W. R. Dick gave the site and further assisted in building a church which was dedicated, free of debt, in November 1874. The First Baptist Church of Winnipeg and Western Canada was organized February 7th, 1875, with seven members. Four years later there were in Western Canada four churches, with a membership of 162.

“If you are to be a bishop,” wrote Fene-
lon to a friend, “for God’s sake beware of
doing it by halves.” Pioneer McDonald
and his wife did nothing by halves. The
first member added to the original seven
was Mr. A. E. de St. Dalmas, whom he
soon encouraged to enter the ministry and
helped off to Woodstock College. Many
another young man, under God, owed his
decision to preach to Pioneer McDonald.
He made long trips into the country hunt-
ing up isolated Baptists and preaching
too. On one of these trips a ferryman,
collecting fare, asked if he was on duty.
“I am always on duty,” was his reply.
Many a man received “a lift” from him
and as they rode he confronted them with
Jesus.

About 1883 Mr. McDonald resigned the
pastorate of the First Church to become

a pastor at large among the churches. True to his pioneer instincts he went to Edmonton, when it was little more than a trading post, and later organized the Strathcona Church there. His last pastorate was at Leduc. To build a church there he mortgaged his own house. The building is now the home of a flourishing German Baptist cause.

3. *A Beloved Disciple*

God's greatest instrument is His preacher and teacher. Alexander Grant was both in a great measure. From be-



Rev. Alex. Grant

ing a very successful pastor at Talbot Street, London, he went to superintend the Home Mission work of Ontario and from there he came, in 1889, to the First Church, Winnipeg. His first act was to organize the German element into a church and see it comfortably

housed. Next the Indians were set apart in an organization of their own. Now followed the setting up of the Scandinavian church and then a new chapel for

his own church. This was just completed when the Logan Avenue Church was organized and, by Brother Grant's help, a commodious house of worship was secured for them.

One loving heart sets another heart on fire and Alexander Grant caused many hearts to glow with love to Christ. The writer last week engaged in conversation with a fellow passenger. "I was led to Christ," she said, "by Alexander Grant. He gave up an evening appointment to talk to me about my soul." Many another active Christian bears the same testimony to-day. As a preacher he knew and was persuaded and therefore he inspired men with confidence. In preaching he laid down his life for his brethren, for his sermons were the life blood of a Christian spirit. He loved deeply and lived in sympathetic touch with all of life. His fine intuition outran his own experience as John outran Peter long ago and so he was a great comforter both in and out of the pulpit.

For a few years previous to the coming of Rev. H. G. Mellick there was no Superintendent of Missions and Mr. Grant exercised a semi-official supervision of the whole territory. In addition to this he became editor of the *North-West Baptist* and got out the July number. Leaving the "copy" for the August issue with the

printer he left for a short vacation and was drowned in the Nepigon river August 4th, 1897. As preacher, organizer, pastor and evangelist his influence is still felt in Western Canada. The deep but open secret of his abundant life and abounding service lay in his conscious relation to the Living Christ, whose we are and whom we serve.

4. *A Pastoral Visit*

“General Middleton defeated at Fish Creek, ten killed and forty wounded.” So ran the bulletin of the Riel rebellion as the congregation left First Church on a Sunday morning in 1895. The preacher that day was Rev. H. G. Mellick, just from McMaster as a missionary to Manitoba. Soon after this Sunday we find him at Carman and Morden building a church, looking up Baptist families on the prairies and ministering to many in spiritual need.

Two Scotch families have settled fifteen miles away, so the missionary with a small Indian pony sets out to visit them. The undergrowth is heavy, there is no trail and he encounters a hail storm, so does not arrive until sundown. Just one house has been built thus far and there are twelve children in these two families, so the missionary will make seventeen folks to stay overnight in a log house 12

by 16 feet. One of the men is a graduate of Glasgow University and both families are devout Christians, so a happy evening is spent. The missionary returns the next morning feeling that his trip was well worthwhile.

From 1892-1897 Mr. Mellick was Superintendent. He was the first Baptist missionary to hold service in Edmonton. The trip from Calgary was by train, which travelled slow enough to allow a pastoral call on the way. Following this visit "Pioneer" McDonald began his work in Edmonton. So the pioneers wrought and so they taught and we build upon their foundations.

5. *A Modern Crusader*

"The one prudence in life," says Emerson, "is concentration; the one evil dissipation." Dr. McLaurin never dissipates. Baptized at fourteen, he entered Woodstock College before he was seventeen, began to preach that year and has been at it ever since. After successful pastorates in St. Mary's, Sarnia and Galt he came to Brandon in 1897, where he remained four years. With the cheerfulness of a man who lives for a cause he accepted a lower salary than he had received as a pastor to become Superintendent of Missions for Manitoba and the North-West Territories.

Believing that our mission in the West is a thing of God's own willing, he has gone about his work with unflagging zeal, covering an average of 20,000 miles a year for several years. Let us follow him on one trip. In 1903 he secured a team of horses and a democrat with a canvas cover to provide shelter at night. From Carnduff he drove north and west to Regina and thence to Saskatoon. The



Rev. C. C. McLaurin, D.D.

year before he had baptized, near here, the first two converts ever immersed in Saskatchewan. Sleeping in his "democrat" wherever night overtook him, often twelve or more miles from a settler, he kept on through sparsely settled districts as far as Edmonton.

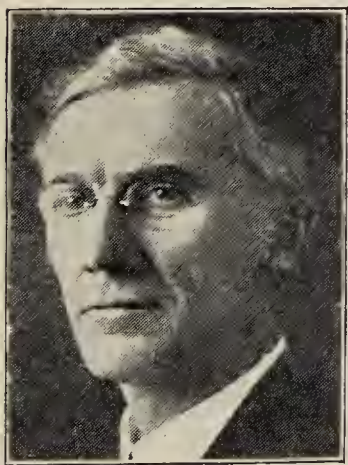
During the two months he drove 800 miles, preached frequently, helped many who were spiritually in need and organized four churches.

With a Christianity sublimely positive, he proclaims rather than defends his Master's message, and is a witness rather than an advocate. From Reston and Kenton in Manitoba to Lacombe and Clive

in Alberta this Crusader of the Cross has organized about seventy-five churches. God takes considerable risk when he makes a pioneer, but records like Dr. McLaurin's justify the venture and make it easier to believe that Jesus and Truth will prevail.

6. *A Knight of the Kingdom*

"Even the decent sort of fellow who has a healthy prejudice in favor of minding his own business must face the Living-



Rev. F. W. Patterson, D.D., LL.D.

stone dictum that God has a business in His own earth. And ours it is to be about our Father's business." Dr. Patterson, since the day of his baptism by Rev. A. F. Baker in Woodstock, N.B., has been about his Father's business. In 1899 he came west and settled with the church at Minnedosa. Not long after we find him in Winnipeg as pastor of Nena Street Church—now "Emmanuel." Speaking at the farewell meeting of Rev. H. B. and Mrs. Cross in 1902, he said: "If the spirit of Jesus actuates us,

our circle of interest will be coincident with His. Racial and social distinctions will be lost, and mankind will be one to us in Christ's love." True to these words Dr. Patterson has always been actively missionary. "Geographical Christianity" he has none of. A great preacher, he never uses God's name merely "to fill up the gap in an argument." To him God is love and love is not in word but in deeds.

As a home missionary in the northern part of Saskatchewan he organized and became the first pastor of the church at Prince Albert. His next work was with the First Church, Calgary. While the church home was burning one night, Dr. Patterson was already soliciting subscriptions for a new building. So the story runs, and, whatever its basis in facts, it is quite typical of the man, whose restless energy is ever ready for a new task.

From Calgary he went to the First Church, Edmonton, where he was not only a leading citizen and a preacher, belonging to every denomination, but made a large contribution to the student life of Edmonton University, which later bestowed upon him the degree of LL.D. Alberta was the first province in Canada to "go dry." This early prohibition victory was due in a large measure to the eloquence, energy and ability of Dr. F. W. Patterson. His next move was to the

First Church, Winnipeg, and thence to the General Secretary's office.

In 1923 he was called to the Presidency of Acadia University. With a heart filled with love and hands filled with good deeds he lived greatly and served Western Canada for twenty-four years. With his rich imagination and human sympathies he will enter into the life of the student race, with his manly nobilities he will inspire bigness in others, and with his keen sense for affairs he will make a great President.

7. Do the Work of an Evangelist

"A strange coincidence, to use a phrase, by which things happen nowadays," brought two graduates of Acadia College to Emerson, one as teacher and one as preacher. Through the influence of his wife, the preaching of Rev. H. H. Hall, and under God, the teacher was converted. Mr. Litch had been suffering from inflammatory rheumatism and the people said "Baptism will kill him." After the baptism Pastor Hall said, "Don't you limp!" He didn't, but got well. The folks then said, "The shock cured him." Precisely!

The Lord established Mr. Litch's "goings" and put a new song in his mouth. So he preached his first sermon a month after his baptism. All the way from Broadway, Winnipeg, to the First Church,

Vancouver, he has served with eminent success both as pastor and evangelist and no man knows better how to unite both.

When Dr. Litch went to the First Church, Calgary, 1898, it was a Home Mission church, with thirty members. In seven months it became self-supporting



Rev. J. W. Litch, D.D.

and when he left, 1904, it had a new home with over 300 members. Church extension in Calgary began in his pastorate. In Vancouver First Church he baptized over a hundred and received more than 300 into the membership. In 1912 he founded and be-

came the first pastor of "Ruth Morton Memorial." Mr. Morton, the first Baptist in B.C., gave the money, Mrs. Morton gave the name, Dr. Litch gave his services, and God gave the increase. The church began with twenty members and in 1921 had more than 300. Since taking up his strenuous duties as Superintendent of British Columbia Dr. Litch continues to be an evangelist and is constantly at work assisting the churches throughout the province.

8. *"Men of the plain heroic breed,
The Bravely Dumb that did their deed
And scorned to blot it with a name."*

If space would permit we would gladly include in this chapter some account of the foundation work done by the first Superintendent of Missions, Rev. J. H. Best, by Rev. J. H. Doolittle and Rev. A. J. Vining who followed him, by Rev. A. A. Cameron, who was the first editor of *The North-West Baptist*, by Rev. W. T. Stackhouse, by Rev. D. G. McDonald, by Rev. (Dr.) J. S. and Mrs. Clark at Fairford, and others who were missionary, "heart and soul," and made a permanent contribution to the first fifty years of Baptist history in Western Canada.

No account of Western Baptist work would be complete without at least a partial list of outstanding laymen whose loving sacrifices in the Master's service are examples and a challenge to those who follow them. In this connection the names of H. E. Sharpe, G. F. Stephens, A. B. Stovel, Wm. Findlay and many others, all of whom have gone to their reward, readily come to mind.

They need no epitaph to guard a name,
They lived and died for good, be that their
fame.

Among those still living and serving, the work of such brethren as J. F. McIn-

tyre, W. A. McIntyre, Henry Hilton, W. U. Wade, C. R. Sayer, Thos. Underwood, A. W. Ward, and J. J. Wallace and a host of others is gratefully acknowledged. Of these obscure heroes the greater number will never be known; "till that hour when many that are great shall be small and the small great," but upon their labors the progress of our next fifty years will rest securely.

CHAPTER III.

OCCUPYING THE HOME BASE—ENGLISH

1. *Historical Development*

Baptist history in Western Canada really began in 1862, when John Morton came to New Westminister. The next year, with an Indian guide, he explored



First Baptist Church, Winnipeg

the “big-tree’d” peninsula on which Vancouver now stands. Building a cabin near the present Post Office, Mr. Morton with two companions homesteaded 600 acres of future city sites. The other edge of the West, as we have seen, welcomed its pioneers in 1869 and 1873. The first church of Winnipeg and Western Canada

was organized in 1875. In 1876 the church at Emerson, Manitoba, and the First Church, Victoria, B.C., came into existence. In 1878 the church at New Westminster was organized.

The tonic of a new task urged them on and the "Red River Association of Baptist Churches" was formed in 1881. The next year the name was changed to the "Missionary Convention of Manitoba" with seven churches, and in 1884 it became "The Baptist Convention of Manitoba and North-West Territories." 1885 was full of history. The Brandon church was organized and entertained the Convention in its new building. Some of the delegates came seventy-five miles in wagons. Thirteen churches reported 650 members. At New Westminster Rev. Robert Lennie brought new life to the declining church and at Winnipeg Rev. A. A. Cameron inaugurated *The North-West Baptist*. Last but not least the first and only "Baptist Union of Canada" was born. It lived two inglorious years.

When the "Union" ceased to function, 1887, Rev. T. H. Best was appointed the first Superintendent in the West. The First Church, Vancouver, was organized this year and the First Church, Calgary, the next. By 1897 the "Baptist Convention of Manitoba and the North-West Territories" reported fifty-nine churches

with 3,130 members. *The North-West Baptist*, which had been merged with *The Canadian Baptist* in 1895, was re-established this year. Rev. A. A. Cameron said: "Since the paper has had its birth, death and resurrection, it ought now to prosper." It did, and never more so than in our Jubilee year.

Up to this year—1897—the churches of British Columbia had been united with those of Western Washington. Now, however, they formed the "Baptist Convention of British Columbia" with eleven churches and 1,050 members. In 1899 they began to publish *The Western Baptist*.

Rev. W. T. Stackhouse, in 1906, became joint Superintendent of these two Conventions. At a joint meeting held in Calgary, November 19th-20th, 1907, a union of the two Conventions was consummated with Dr. Stackhouse as General Secretary. Thus we arrive at the Baptist Union of Western Canada. The following year the two papers were united to be published in Winnipeg, first as *The Western Outlook* and later as *The Western Baptist*. So the Union was completed and in union lies the fairest hopes of our next fifty years.

2. Statistics and Super Statistics

Forty years ago the Baptist constitu-

ency was reported as: Manitoba 1,600, the North-West Territories 12 and British Columbia 274. Our present constituency is reported as: Manitoba 13,600, Saskatchewan 23,700, Alberta 27,800, and British Columbia 20,200. These figures include large numbers of "isolated" or scattered members, and a still larger number of children and adherents who are not Baptist at all in our way of counting. They nevertheless give some hint of the rapid growth of the country and the difficulty of the field awaiting us.

Including non-English churches, the first annual meeting of the Union, 1908, showed 11,000 members; the last meeting, 1922, showed 20,000 members.

During 1922 we organized seven new churches, two in British Columbia, three in Alberta, and one each in Saskatchewan and Manitoba.

The supreme business of evangelical churches is evangelism. During the past five years we have had some 4,500 baptisms. Last year the number was 1,050. This is, perhaps, our record year and is 25 per cent. over the average for the past five years.

These figures are not very large but they are very good, for each one represents a soul re-born in Christ. The real results of our work, however, are found in those "super-statistics" which cannot

be tabulated by the "world's coarse thumb and finger." Here are some examples:

In a Christian home in the Annapolis Valley a boy grew up to be a sceptic. Being a sincere sceptic he went to church and the pastor urged him to go to Acadia College where he graduated, still doubting. During these years his father contributed to Western Missions and his Alma Mater sent Rev. H. H. Hall to Emerson, Man. In time the boy also came West, as a teacher. There in Emerson Mr. Hall confronted him with Jesus Christ and J. Willard Litch found his Saviour. Ask the aged father at Annapolis if mere money can represent his gain from Western Missions. Ask the churches of Western Canada if any figures can ever tabulate the results of Dr. Litch's work.

Twenty-five years ago the First Church, Calgary, needed help. The Convention of Manitoba and the North-West Territories sent Pastor Litch. The church prospered and many were converted. We name two only, our Jubilee President, Thomas Underwood, and A. W. Ward. Ask the city of Calgary if any arithmetic can adequately state the value of this one piece of Home Mission work.

Some months ago a Home Mission church in British Columbia was quite discouraged. Then came the Superintendent and a quickening of the church-

life. Among those baptized was a young lady graduate of the University of Manitoba. Not long after she prepared a paper for the Mission Circle and closed the address by offering herself as a missionary. Miss Johnson has since been accepted by the Board as a missionary to Bolivia. Prosperous Home Missions are the sure source of prosperity in Foreign Missions. "For their sakes I sanctify myself." For the sake of India and Bolivia we simply must invest more largely in Home Missions.

While attending a Young People's meeting in Minneapolis last year, the Rev. W. C. Smalley, Superintendent of Missions in Manitoba, met a young man who said that ten years before he came to Winnipeg from Sweden. Home-sick and lonely he found his way to the Alexander Grant Memorial Church, where he heard hymns, prayers, and preaching in his own language. He was constrained to give his heart to the Master. In answer to the question "What have you been doing since?" he said, "I have just finished my course in Bethel Seminary and have been accepted for missionary service in China. I sail in a few weeks." He is there now. Thus seed sown in Winnipeg is multiplying in China. Consecrated effort at home always means greater power abroad.



REV. D. R. SHARPE
Supt. of Saskatchewan
Appointed 1917



REV. W. C. SMALLLEY
Supt. of Manitoba
Appointed 1919



REV. M. L. ORCHARD
General Secretary
Appointed 1923

The only prayer-meetings ever held in many a prairie village are those maintained by our Home Mission churches. These and similar cases which can be repeated all the way from Winnipeg to Victoria bear their own testimony to the eternal and "super-statistical" value of the missionary work which Canadian Baptists are doing in Western Canada. There are standards of value in the Kingdom of Heaven by which two and two may make much more than four, by which a single soul is made to outweigh all silver and gold and by which obscure Home Mission investments may merit an everlasting memorial.

3. *Isolated Baptists*

Scattered everywhere over this western world are literally thousands of Baptists, sometimes one, sometimes two, sometimes a family or even a few families. In British Columbia Dr. Litch reports 365 such addresses. In Saskatchewan with its vast rural areas Mr. Sharpe reports 2,000. Alberta and Manitoba fall midway between these two. To keep in touch with these through correspondence, to give them a pastoral visit even semi-occasionally, is just one of the many heavy tasks which fall to our provincial Superintendents. Let the case of this family given

in Mr. Sharpe's own words speak for a thousand others:

"A few months ago I went into the home of one of our scattered Baptists; they lived only eighteen miles from a Baptist church but were very poor and had no means of getting to the church on Sunday. On week days when they were in town, they would take a half hour or so out of their busy time and go into the Baptist church and sit quietly and worship in true Quaker style. The house was of logs with scarcely any furniture at all, but there were seven exceptionally bright children. They were called in from play and I talked with them about the claims of Christ on their lives. I was impressed with the easy, natural way in which they discussed religion. They thought of religion as a natural thing and a real part of a normal and complete life. Though young in years they had a remarkably clear Christian experience and a wonderfully deep grasp of Christian knowledge. Five of those seven were baptized. That is what happens when you have fine, strong Christian parents, the family altar, grace at meals, and a clear recognition in the home of the claims of God upon the individual and home life."

Many families like this who cannot appear in our statistics are under the pas-

toral care of the provincial Superintendents, and are the salt of the earth in the neighborhood where they live. Many others are so situated that they attend a Union or a Presbyterian church. Many a Union pastor thanks God for those Baptists who teach in his Sunday school, who lead in his prayer-meeting, and who form the real life of his church.

4. *Unoccupied Areas*

Inefficiency in Christian service ought to be a clear contradiction in terms. Our service can scarcely be called efficient, however, so long as there are literally hundreds of school districts across Western Canada which are untouched by Christian influence. Mr. Sharpe estimates 450 such districts in his province alone. His visit to one will illustrate all the others.

“In speaking at a schoolhouse last fall at the first religious service ever held in the district, which is a large one, I found some twenty bright-faced, eager-eyed boys and girls who when questioned did not know who Jesus was and is. On pressing them with questions I found that the only time they had ever heard the name of Jesus was in profanity by their parents and elders. No Sunday school, no church, no minister of the Gospel, no family altars, no grace at meals, no re-

OCCUPYING THE HOME BASE

cognition of God's love, and God's care, and God's goodness on the part of any of the people." In varying degrees this condition is met in each of the four provinces. A community without a church and Sunday school soon loses its sense of God and becomes worse than Godless.



Cameron Memorial Church, Regina, Organized 1923

Peace River, in 1910, was a Hudson's Bay trading post with about sixteen souls. As the open mail wagon leaves Edmonton at seven a.m. in a pouring rain, it carries among its passengers Rev. C. C. McLaurin, D.D. By wagon to Athabasca Landing and then by boat 100 miles up the Athabasca river, they reach the mouth of Lesser Slave river. Here they must make a detour of sixteen miles around the rapids. There is a wagon and all the passengers are first-class but most prefer to walk nevertheless. Passing up Slave river and over Slave lake in the

"Northern Light," they reach Gourard. The last 100 miles from here to Peace River must be done by wagon. There are no settlements between and just one mud hole—100 miles long. Half way in a wheel goes to pieces and the last fifty miles that corner of the coach rides upon a pole which drags from the front axle. At night the passengers roll themselves up in blankets and sleep upon the ground. In and out, the trip took a full month but Peace River has had an ardent missionary advocate ever since.

A pullman car has displaced the open mail wagon and the journey to Peace River now takes twenty-four hours from Edmonton. Settlers are going in and the Baptist missionary should accompany them. In 1912, Rev. and Mrs. H. S. Bagnall went into this country as our first missionaries. At present Rev. and Mrs. E. L. Jackson are bravely and successfully working with this church. Six were baptized not long since and the Sunday school work is particularly prosperous. They carry on the only prayer-meeting in the town and minister to several outlying points through Sunday schools. We have a right to be proud of this work in the newest West and in the farthest North Baptist church in Canada. It is just one however and all the way from Prince Rupert on the British Columbia coast to

Peace River town, Alberta, we have no missionary.

Pastor Jackson writes: "Will we as Baptists and followers of the Christ reach out into the unchurched communities of this North land and as the country grows will we take our place, the place that is ours if we are willing to pay the price? We have a distinctive message and one that is as welcome here in the North as anywhere. Let us send out that message and be true to our Baptist heritage."

A situation, similar in many respects to the foregoing, is to be found in Northern Manitoba. In the fall of 1920 Pastor E. D. Pound commenced work in the district of Swan River. The nearest Baptist minister was one hundred miles south, and many communities in the surrounding country were altogether unchurched. He opened six appointments and discovered many Baptist families. To visit people who had never had a minister in their homes before, was a common experience. At present there are two missionaries at work and two Baptist churches are organized and active. Services are held in nine communities regularly while many other districts are visited from time to time. During the summer ten converts were baptized. This, however, only touches the fringe of the task. Urgent appeals for reinforcements are constantly

coming from our missionaries as many other communities are clamoring for their services.

Pastor Pound's field is about forty miles wide and he can go as far north as he likes, meeting need and opportunity. Areas settled under the Soldier Settlement



Swan Valley Church, Organized 1923

Board and about twelve large lumber camps are to be found in this territory. Each constitutes an opportunity and a challenge. Large as this territory is and great as is the need, it can be duplicated at least once in Manitoba. There is a large tract of country lying between Lake Winnipeg and Lake Manitoba that is gradually being settled. Already there

are three lines of railroad through it, but the spiritual needs of the people are only inadequately met. It is the earnest desire of our leaders to enter this district in the near future. A magistrate dealing with a case brought before him from one of these communities, appalled by the ignorance displayed by some young people concerned, said: "What these people need is not law courts but Sunday schools."

Each of the four provinces has its large unchurched areas. Keeping pace with the tide of immigration and following on the heels of the settler is a problem that taxes to the limit the resources, thought and spirit of the churches. The fact that in many cases the districts are newly opened and the settlers unestablished and therefore unable to render much financial assistance aggravates the problem. Yet here are doors open to us, here are opportunities for Kingdom extension, here are souls needing the truth. To enter these fields is our imperative duty. We appeal to Canadian Baptists everywhere to help us occupy these as yet unoccupied areas.

CHAPTER IV.

OCCUPYING THE HOME BASE— NON-ENGLISH

1. *Swedish Baptists*

The first Baptist church in Sweden was organized in September 21, 1848. Thus while we in Canada celebrate our fiftieth, the brethren in Sweden celebrate their seventy-fifth anniversary. Our churches in Sweden now number 700 with 60,000 members. Persecution in the early days drove many Swedish Baptists to the United States, where they formed their first church in 1852. The number has now reached 350 with 31,000 members.

It is not easy to learn just when the first Swedish people came to Western Canada but they have been here for about fifty years. Their total number in the West is now about 40,000 and most of them are prosperous farmers. Industrious and ambitious, they have a keen desire for education, and are making a particularly fine contribution to our national life. Naturally religious, they have a well developed sense of denominational responsibility. Such a people in such numbers constitute a very urgent challenge to Canadian Baptists. Their sons and daughters are sure to be found among our leaders of to-morrow. Will they be Christian leaders?

The first Scandinavian Baptist church

of Winnipeg—and of Canada—was organized on May 1st, 1884. There were fourteen members and Rev. M. Bergh from North Dakota became the first pastor. There are at present twenty-five churches with fourteen pastors and 750 members. Scattered all the way from Vancouver to Port Arthur they form two



Rev. J. Paul Erickson

Conferences with one Superintendent. Last year Rev. J. P. Sundstrom settled with the church at Matsqui after eleven years of very faithful service as Superintendent. He is succeeded by Rev. J. P. Erickson, who brings to his wide field young manhood, fine training

and special qualities of leadership. Mr. Erickson's opportunities are only limited by the measure of our support and may be illustrated by this story in his own words:

"Some weeks ago I accompanied the Swedish missionary of Alberta to a large Swedish community where three whole townships are settled entirely by Swedish people. He had visited one of the schools in the community and asked the teacher's permission to have the visitor address the

scholars at the close of the sessions of the day. This was gladly granted and for fifteen minutes it was my privilege to speak to the most attentive audience it is possible to find anywhere. What a surprise it was to find that not one of these seventy-five children had ever attended a Sunday school. And this was only typical of several schools in that district. There are many who have grown to manhood and womanhood in our West who have not the slightest conception of what it means to be a Christian. To these new Canadians we owe a duty—the duty to teach them how to find Christ.”

2. *Norwegian Baptists*

The Baptist faith in Norway did not prosper as it did in Sweden. One result is that few Baptists are found among the 23,000 Norwegians in Western Canada. The first church was organized in Winnipeg, May 4th, 1914, with ten members. Since then two more churches have been formed at Robsart and Birch Hills. Several Norwegian settlements afford a good missionary opportunity, and a missionary evangelist, Rev. J. Simpsen, is devoting his time to holding meetings among them. Last year he reported thirty conversions and we hope that as a result new churches will be established in settlements which now have no regular preaching.

3. *B.C. Mission for New Canadians*

The B.C. Mission for New Canadians began several years ago in Vancouver as a Mission for the Italians, but under the leadership of Mrs. J. J. Baker widened out to include many nationalities. The nature of the missionary's work may be



Jackson Avenue Church

seen in the varied activities of a single three months' period: Clothing supplied to twenty-two families, thanksgiving boxes, vegetables and fruits to ten families, a ton of potatoes distributed, Christian burial for a Russian child, half fares and city assistance procured to send an Austrian family to a ranch in Saskatchewan, and finally an employment bureau for both men and women.

A few months ago the Mission and the School amalgamated with the Jackson Avenue Church, which is now its home. On Easter Sunday Pastor P. C. Parker gave the right hand of fellowship to twenty-two. Seventeen of these were converts from the Mission and included

Russians, Swedes, Servians, Scotch, English, Bohemians, Italians, Irish and others. Dr. Litch writes: "We have a modern Pentecost. All rejoice to be truly Christian, and are ambitious to be really Canadian."

4. *North Winnipeg Mission*

This work was originally begun as a Russian mission, but has changed in character until it is now a general city mission work among children and young people, together with home visitation, all under the care of a Deaconess. Practically all who are touched are of non-English origin. Miss G. Herron took charge of the work some five years ago and has developed it splendidly along the above lines. A Sunday school with an average attendance of about eighty is the chief feature and three of the teachers and workers are New Canadian girls who were brought to the Lord and trained for service by Miss Herron. A daily vacation Bible school is held every summer and in spite of the very inadequate equipment, a gracious work is going forward. Miss Herron has resigned the work, and it will now be cared for by Miss Leila Smith, who is the first graduate of the Home Mission Course in Brandon College. A work quite similar to this is carried on by Miss Abbie Garbutt in Saskatoon.

5. *German Baptist Churches*

The Father of Baptists on the continent of Europe was Johann Oncken, who became pastor of the First German Baptist Church at Hamburg in 1834. In our western provinces to-day, in addition to large numbers who came direct from Germany, there are thousands, of German origin, who came from Poland, Russia and Austria. The majority of them are thrifty, permanent, agricultural settlers.

The first German church in Western Canada was organized at Edenwald in 1886 and in 1887 the Women's Society made an appropriation to the first German missionary in Manitoba, Rev. F. A. Patereit. In 1889 the First German Baptist Church of Winnipeg was organized and has given generously, both of members and money, to sister churches throughout the West. No group of Christians in Western Canada is more aggressive than the German Baptist Conference, which is building good churches and making an entrance wherever their people are found.

They have now thirty-eight churches and forty-eight Sunday schools. Young People's work is also well established. Two colporteurs visit pastorless churches and isolated families, distribute Christian literature and hold cottage prayer-meetings, win souls to Christ and defend the

New Testament faith in communities where “isms” of various sorts find an easy entrance. One colporteur reports forty conversions during the last year. The total number of baptisms this year was 163, of which one hundred came from



McDermot Avenue Baptist Church, Winnipeg
 (German)

the Sunday schools. A promising work has recently been opened in Regina. There is a fairly good group of young pastors who are grasping their opportunities to establish the Kingdom of God in the West. In addition to them fourteen students from Western churches are studying for the ministry at the German department of Rochester Theological Seminary.

6. *Hungarian Work*

The Hungarians are among the finest of the settlers who come to Western Canada. They are progressive and appreciate the value of education. Religiously, however, they are indifferent, as the only Christianity which they knew at home was void of spiritual life.

Some twelve years ago John O. Kovach was converted and baptized in Winnipeg, and then began to work in the large Hun-



Hungarian Church, Kipling

garian colony near Kipling, Sask., where he went to engage in farming. From a few, the church has grown to a membership of sixty and three other churches have been established in other parts of Saskatchewan. At present Bro. J. Monus, a young man who was taken from the plough, is the efficient pastor of the mother church, which, together with the others, is steadily growing.

One young man is a student for the ministry at Brandon College and in this

Jubilee year has been out on the field in mission work. A daughter of John O. Kovach, the pioneer, is also studying with Christian service in view.

The Hungarian Baptists have the grace of giving and are moving forward each year toward eventual self-support. Altogether we can look on this as one of the most promising parts of our great non-English work.

7. Russo-Ukrainian Work

The Ukrainians are a Slavic people who come to us from Galicia and the Russo-Ukraine. A few of them were New Tes-



Baptismal Scene near Kipling

tament Christians in Europe and suffered there for their faith. Through the apostolic labors of Rev. Ivan Shakotko, and with the help of Rev. P. Kindrat, there are now sixteen organized groups of believers and the work touches more than thirty communities. A good deal of progress has been made under the superin-

tendency of Rev. P. Cundy, who supplies us with the following:

“Under the blue of a cloudless sky, the two ordinances of the Gospel were set forth with impressive simplicity in September last at Hyas, Sask. It was an impressive sight to see the eleven candidates standing on the shore of the lake to join in a brief service before stepping into the water to be buried with Christ in baptism. Seven of them were men and youths, the oldest a man of seventy, whose wife had suffered for her faith in Russia. Immediately after the baptism and beside the water they observed the ordinance of the Lord’s Supper. The table was a kitchen table, the communion ware a common household cup and plate. Standing around it, the Lord’s death until He come was set forth as He commanded. It was an unusual day for many a one there present. Not only were there the local believers participating, but some Swedish Baptists came from miles away and shared in the service. Thus the essential unity of the Body of Christ was manifested by the participation in one service of believers of Swedish, English, Canadian, Russian and Ukrainian national origins.”

In Saskatchewan alone 46 per cent. of the population is non-English. In every twelve men one is a Russo-Ukrainian.

Our field is as wide as Western Canada and the call to Canadian Baptists is as urgent as the command of Christ to "Go into all the world."

8. *The Challenge of Our Faith*

Wide areas in this West are settled almost entirely by these races. They are thrifty, prosperous and permanent settlers. The Government is doing its utmost to Canadianize them. Will the church be less zealous in its efforts to Christianize them? For the church to be one whit behind the state in this great matter is to make our part of less importance. Baptist churches, by their faith, debar the state from the religious realm; therefore we, above all, should be first in the field to Christianize while the state Canadianizes. To be recreant here is to belie our faith.

The attitude of these people to our message is best illustrated by the following extract from a letter written by a Ukrainian to thank the Superintendent, Mr. Cundy, for the services of a missionary:

"We are all very thankful you send us Brother N., and we wishing to see him again all time. I been here quite a while, and I never see the people come so near, thats why I wish you send him down. And to see one or two leave darkness and come near to Jesus Christ. Oh, how

great word, to be near Christ. But if Brother N. dont come again soon, that just like to put new patch on old cloth. Better if Brother N. leave there where is more lightness and come here where is dark in big colonies of Ukrainian people." Truly there cannot be entire darkness where such a faithful Christian as this is living, but more and more lamps must be lit to make an impression on the soul of darkness of many in our land.

God has entrusted us with an evangelistic message. He has brought these people to our very doors and made them responsive to our message. If we fail to send them missionaries, we are recreant to our faith, we are unfair to our pioneers and we are untrue to our God. We must give more largely, beyond this we must give our sons and our daughters for missionary service, and, beyond this again we must be deeply prayerful and zealously evangelistic in our English churches.

CHAPTER V.

WOMEN'S WORK

BY MRS. E. L. HILL

Whether the growth in women's activities that culminated in the period of the Great War owed its beginning to the systematic repression of women during the Victorian Age, or to the subtle influence of the fact that a woman sat on the throne of Great Britain and was Empress of India, or to both of these opposing circumstances, will perhaps never be known. Certain it is, however, that the last quarter of the nineteenth century saw the commencement in Ontario of Women's Missionary organizations. That these activities prepared the members of Mission Circles for work in other spheres is a fact that needs no emphasis here. It is, nevertheless, a matter of pride that, among the women of all the evangelical denominations, those who had been trained in Baptist churches, stood, by reason of that training, in the foremost rank of efficient workers.

The story of the Baptist Church in Western Canada would be much shorter were the part played by the women to be omitted; indeed, certain specific undertakings would have been long delayed had not the women shouldered the burdens of initiation. From the very beginning they

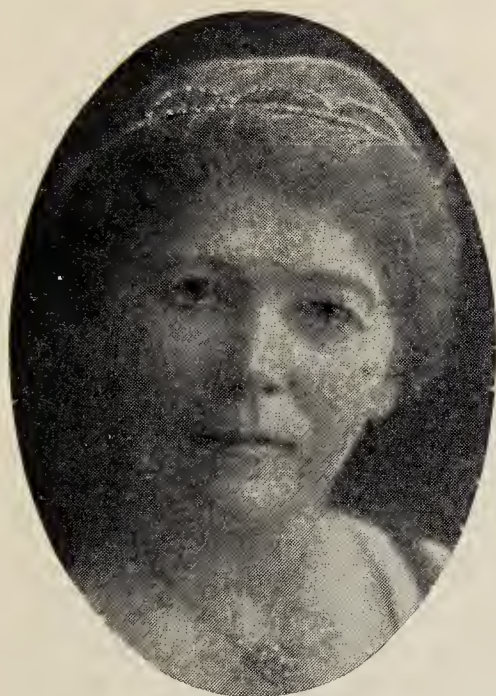
took their own share of work as members of the churches, and how great a share that has been only the individual churches can tell; but it is of the work undertaken and accomplished by the organized Mission Circles that this chapter must speak.

The year 1887, famous for the Golden Jubilee of Queen Victoria, saw the organization in Winnipeg, on December 9th, of the Women's Home and Foreign Missionary Society of Manitoba and the North-West Territories. It is to be noted that the courage and enthusiasm of the members of this Society were not daunted by the vastness of the territory in which they were to operate, nor by the swelling volume of immigration, already streaming through the city of Winnipeg; neither was their vision limited by the greatness of the task at home. The command was to "all the world," and though they might have easily pleaded even at that early date that "all the world," or at least a great portion of it, was coming to their own hearthstone, they determined that they would have a share in the Foreign Missions conducted by the Baptists of Canada.

The first officers of the Society were: President, Mrs. J. B. McArthur, Winnipeg; Vice-Pres., Mrs. Geo. Smith, Portage la Prairie; 2nd Vice-Pres., Mrs. J. H. Doolittle, Emerson; Recording Secretary,

Miss Jessie Sharpe; Corresponding Secretary, Mrs. (Rev.) A. A. Cameron, Winnipeg. In addition the Board consisted of representatives from seven churches. At a Convention held the following year it was reported that Circles had been formed at Winnipeg, Emerson, Stonewall and Portage la Prairie. The amount of money raised was \$480. True to their organization ideals, this money was divided between the needs of the Home field, the work among foreigners in the West, and the Foreign field.

Twenty years later, just previous to the uniting of the British Columbia Convention with the organizations of the prairie provinces, this Society reported forty-seven Circles. These Circles, together with a number of Mission Bands, contributed \$2,968.24 to the cause of Missions. The churches' Foreign Mission offerings were at that time paid into the treasury of the Women's Society. The Sunday schools as well as the B.Y. P.U. Societies also sent their contributions, so the report for that year gives a total of \$5,306.29. Whenever comparisons as to growth and amounts raised are instituted, it ought to be understood that the Foreign Mission contributions of the churches and Sunday schools were sent in the early days to the Women's Society, but that not long after the forming of the



MRS. G. H. V. BULYEA
President of the Board of Women's Work

WOMEN'S WORK

Baptist Union of Western Canada this practice was discontinued.

In the majority of cases, the organization of a Circle took place *after* the organization of a church, but an outstanding exception to this rule is found in Edmonton. Here, two hundred miles from the nearest Baptist church, that at Calgary, on May 24th, 1892, was formed a Circle. Two women, living on the northern bank of the wide Saskatchewan, at that time to be crossed only by a ferry, united with one whose home was on the south side and a beginning was thus made in Baptist work. In spite of the difficulties in the way, physical as well as moral, these women met regularly as a Circle, and slowly added to their number. They organized a Sunday school, taught the children and from the first kept Missions before them. Later came Pioneer McDonald and his wife; churches were organized, first one on the north side, then a year or two later, one on the south side, with a Mission Circle in each. To-day, as the traveller passes swiftly over the river on the High Level Bridge, he may, if he has the site pointed out to him, imagine he sees the old current-driven ferry crossing far below him, but he is scarcely likely to take the toilsome path down the bank or up on the other side in order to realize the old-time difficulties of

communication. No one remembers them any more. So, from the high plane of attainment in Baptist endeavor in a city where there are to-day three flourishing churches and a number of missions, let us not fail to give due honor to the courageous beginning made a generation ago by three "wise-hearted" women.

But the action of these three women is typical of the whole work of the Women's Home and Foreign Missionary Society of Manitoba and the North-West. Mothering infant causes, helping them till they could walk alone, passing them on for guidance and administration to the General Board of the Convention and supporting the latter by generous aid—this, in a sentence, has been the history of the organized Baptist women. In their family of work, we find various children, known as the Telugus, the North-West Indians, the Scandinavians, the Germans, the Galicians, the Russian or Ruthenian, and the Hungarians. Nor must we forget that for some years they published *The North-West Baptist*. They also aided largely in the work of building churches. Gifts were made to help in construction of fourteen churches between 1890 and 1894, in addition to loans which were repaid as the churches grew stronger.

The annual reports of these first years of the Women's Home and Foreign Mis-

sionary Society form interesting reading, and a long chapter could easily be written concerning each of the above "causes"; space here permits but a short reference to them. The young organization found after a year or two that the foreigners in the West were increasing rapidly, not only in the numbers of each nationality but also in the numbers of nationalities. The German work, to which the women had given out of the first year's offerings, was expanding so rapidly that its administration was handed over to the General Board, while for a year or two more the Church Edifice work was aided more freely. Then that, too, was placed in the work of the Convention of the churches. But in 1890 missionary work was undertaken among the Indians of Manitoba and the North-West. In this work the women of Eastern Canada aided. The story of W. H. Prince, who, after his conversion, became an ordained missionary to his own people, is one of unusual interest. Nor were there lacking other missionaries who were not deterred by the great privations that had to be endured by those who gave up comfort in order to carry the Gospel to the people on the Indian Reserves. Miss Parsons, the first missionary; Dr. J. S. Clark, a medical missionary and his wife; Mr. and Mrs. R. W. Sharpe, gave of their time and talents to this work.

That the women were so successful from the beginning of their organization is shown, not so much by the results that we can see to-day, but by the appreciation with which they met in those early years. The Rev. Alexander Grant, with a clear vision of the magnitude of the work that the church must do if the foreigners were to be taught Christianity, gladly made use of the instrument which the Women's Society formed. He interested them in 1894 in the Swedish immigrants, and Mr. Martin Bergh was sent as a travelling missionary to them. To what extent this work has grown, a reference to the non-English work of the Baptist Union will show, whilst the Alexander Grant Memorial Church of Winnipeg stands not only as a memorial of our great Home Mission Superintendent, but also of the women who labored with him and made the building possible.

While it cannot be said that the women began the work among the Russians and Ruthenians, yet without their encouragement and aid the infant "cause" would have fared but badly. Nor should we end this reference without naming Miss Martins, who for the space of fifteen months labored among the women of the Russian settlements, teaching them, nursing them, and helping them in all the trials of making homes in a new land.



MRS. W. H. SPOFFORD
Victoria, B.C.

In British Columbia, the organization of women preceded by ten years that in the prairie provinces. In 1876 the First Baptist Church of Victoria was organized. There was then no other Baptist church in B.C. In 1877 a visit to the church of Victoria was made by the Rev. J. C. Baker and his wife. Mr. Baker was Superintendent of Baptist Missions for Oregon and Western Washington. He took a keen interest in this lone church in what was at that time regarded as the far north, and from time to time visited it to encourage and give timely advice or other assistance to the feeble cause. During the visit referred to, Mrs. Baker gathered the few women at the home of the late Mrs. J. L. McNaughton who had recently arrived in Victoria. A Mission Circle was organized. Mrs. McNaughton was the first President, and Mrs. C. Spofford the Secretary-Treasurer. The Circle immediately became associated with the State Society of the Baptist Women of Western Washington, with whom both happy and profitable relationships were maintained until such time as, withdrawing from association with the American friends, the Baptist Convention of British Columbia was organized.

The second Circle to be organized was in the New Westminster Church, following shortly after that of Victoria. As

the city of Vancouver sprang into existence and Baptist churches were established, the women of these churches rallied to the cause of Missions. With the organization of the Baptist Convention of British Columbia, provision was made for a Women's Board of Missions, and Women's Mission Circles grew in number and interest.

In 1907, when the Baptist Convention of Manitoba and the North-West Territories and the Baptist Convention of British Columbia united, they became the Baptist Convention of Western Canada. The Women's Board of British Columbia then became a part of the Baptist Women's Missionary Society of Western Canada. During those days of rapid influx of population to all the western provinces, changes in organization became necessary. The old difficulties proceeding from the distances between towns did not grow less in spite of increased comfort and ease in travel. Hence in the four or five years succeeding the union of the general Conventions, it was thought best to establish a Convention in each province. At the present time there is a Women's Convention or Society in each of the four provinces. Each Society is responsible for the furtherance of Mission Circle work within the bounds of its own province. In 1914 the Baptist Women's Missionary

Society of Western Canada was merged into the Board of Women's Work of the Baptist Union of Western Canada. The members of the Board of Women's Work are those women who have been appointed by the provincial Conventions of women, and that appointment makes them not merely members of the Board but also



Mrs. J. B. McArthur



Mrs. J. F. McIntyre

members of the Baptist Union. Thus the Board of Women's Work not only correlates all the Women's Missionary Societies but also links them up with the Baptist Union. Thus far they have attained in their ideal of the women working in the church and being an integral part of it. While in the past years they have endeavored to raise money to carry on Mission work, they have never lost sight of the fact that education along missionary lines

is vital to the continuance of the work. Hence, while the Board of Women's Work is not at present "mothering" any particular cause, they are seeking to disseminate knowledge concerning all the departments of Baptist Mission work, while they are at the same time providing a large portion of the funds necessary to carry on and extend that work.

Of the women who have so faithfully and conscientiously carried on this work it would perhaps be invidious to name a few where so many have worked so well; but there are some names without which no record of the activity of Baptist women in the West would be complete. The list of first officers of the Women's Home and Foreign Missionary Society has already appeared in this chapter; to these we would add that of Mrs. J. F. McIntyre, who for so long was an officer of the Society and whose knowledge and interest in the work were unsurpassed; Mrs. Spofford, who during nearly half a century has worked with unabated zeal; and lastly, Mrs. Bulyea, the wife of the first Lieutenant-Governor of Alberta; in spite of the heavy demands made upon her during ten years' residence at Government House, Edmonton, she gave freely of her time and talents to the service of Baptist Missions. She was the Honorary President of the Women's Missionary

Society for a number of years, and at present she is the very faithful and efficient President of the Board of Women's Work.*

The last report of the Board of Women's Work showed that the Baptist Mission Circles and Bands in Western Canada had raised the total amount of \$20,132.98 in the year 1922, there being 121 Circles and 58 Bands, with more than 3,000 women as members of the Circles. That the coming years will bring us still greater growth and larger gifts we do not doubt, but as we look back we are very grateful for the women of the early days who so faithfully worked when results seemed so small. Whatever we may be enabled to do in the future, we cannot hope to outshine the ones who were pioneers and who earned the Master's praise, "She hath done what she could."

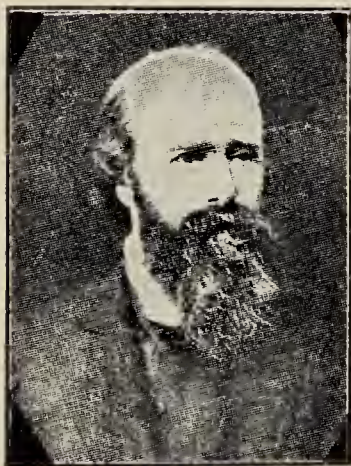
*It is only fair to add that Mrs. E. L. Hill, the author of this chapter, is the enterprising Secretary of the Board of Women's Work and has served in that capacity through the greater part of its history.—Ed.

CHAPTER VI.

MAKING MEN FOR THE MINISTRY

1. *Prairie College*

“God’s foremost instrument is His preacher, in both the civilization and the evangelization of the world.” Dr. Crawford thought so and resigned from Wood-



Dr. Crawford

stock College, where he had been a professor for twelve years, to solicit funds from Toronto to Halifax, for the founding of a school in Western Canada which would teach both Arts and Theology. The site chosen was Rapid City and the school was opened in 1880

under the name of Prairie College, with Rev. John Crawford, D.D., as President. The first catalogue of students contains the names of twelve men “who have the Gospel ministry in view.” The third name on the list is that of J. E. Davis—our late “martyr missionary.”

Deeds are the daughters of heaven and Dr. Crawford did his utmost to make the College succeed. His own gifts included a farm and a thousand dollars in money.

There were few Baptists in the West, however, and Ontario had its own educational problem at this time, so Prairie College did not receive adequate support. When the Convention of Manitoba met at Portage la Prairie in 1883 they therefore decided to close the school, but not before it had given a good account of itself.



Prairie College

During its short history of three years, some fifty conversions and the organization of eight churches could be traced to the missionary efforts of its teachers and students; Rev. John E. Davis had

been started upon his missionary course and most of the other men referred to above became preachers.

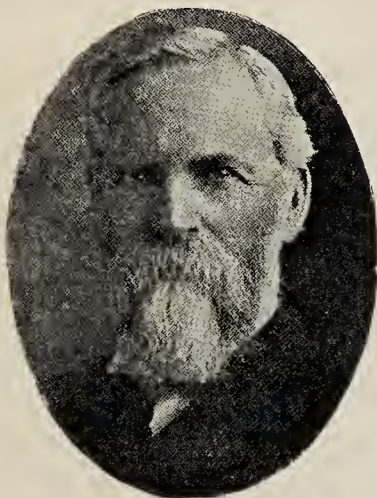
2. *Rapid City Academy*

"It is the province of a great poet," Wordsworth said, "to raise people up to his own level, not to descend to theirs." It were even more truly said of the preacher and the Christian educationist. Prof. S. J. McKee decided early to give his life to the cause of Christian education, and chose that most impressionable

MAKING MEN FOR THE MINISTRY

period—the high school or academy age. In October, 1882, he opened, at Rapid City, an academy which was to meet the needs of those students whom Prairie College did not provide for.

The “Announcement” for 1888-89 gives three courses—the Preparatory, Intermediate and Collegiate.



Dr. McKee

“The aim of the Academy is to gather together in a first-class boarding school, those young men and women who desire, in the highest sense, to make the most of themselves, to throw around them such moral and Christian influences as will help to develop manly and upright lives; to provide for them, as far as possible, a real home; to extend to them, at all times, such sympathetic help as the student is ever in need of, and to send them home after each year’s work capable of proving themselves more useful members in their own families and in the communities from which they come.”

Dr. McKee later moved the Academy to Brandon where, assisted always by his

heroic wife, he carried on until the opening of Brandon College in 1899.

3. *Back of the Beginnings*

In 1889 the eighth annual meeting of "The Baptist Convention of Manitoba and the North-West" met in Winnipeg. The report of the Educational Committee was, in part, as follows:

"That this Convention now decide to establish a Baptist College provided a guarantee of an annual revenue of \$8,500 for three years is secured.

That a Board of Education consisting of twenty-one members be appointed, with W. A. McIntyre as chairman.

That the institution be located in the city of Brandon provided that city would contribute the sum of \$10,000."

On Wednesday, July 14th, the Board of Education met in Portage la Prairie. The Brandon members of the Board reported written pledges from their city to the amount of \$7,000. Prof. S. J. McKee was appointed to visit Ontario and Quebec as "canvassing agent" while Brandon was urged, through its Board members, to extend their subscriptions to \$10,000 within three months.

The next meeting of the Board was held at Portage la Prairie on November 14th. Prof. McKee reported that the Ontario Convention which he attended in

Ottawa, entirely favored the idea of educational work in the West, but was not then prepared to co-operate in such a scheme. The Educational Board therefore resolved to abandon the canvass in the East and allow the question to remain in abeyance for the time being.

4. *The Beginnings*

"The best kind of a committee," said Mr. Spurgeon, "is a committee of three with two of the members sick-a-bed." The seventeenth "Baptist Convention of Manitoba and the North-West," which met in Winnipeg June 14th, 1898, appointed a committee of five "on Education." At the next Convention in Portage, this committee reported, in part, as follows:

"A few months ago the Lord put it into the hearts of three of His people in the East to offer a generous contribution towards beginning this work; and a brother was found whom your committee can with confidence recommend as leader in the new movement.

Your Committee would recommend:

1. That we proceed to inaugurate a movement for the establishment of a denominational school at once.

2. That we extend a call to Dr. A. P. McDiarmid to act as Principal.

3. That we appoint a committee of twenty-one directors.

4. That at present the question of site be left with the President and the Board of Directors, but that no site be considered permanent till endorsed by this Convention at a regular or special meeting."

This was evidently a good committee.



Stewart Block in Brandon
where the College began

Dr. McDiarmid accepted the call extended to him and arriving early in July, 1899, entered at once upon the duties of his office. The first meeting of the first Board

of Directors was held July 11th, 1899, to consider the suggestions of the Principal, who had been "looking over the ground." It was decided to begin in the rooms occupied by Prof. McKee's academy and to purchase his furnishings.

A special meeting of the Convention was held in Winnipeg July 25th, "to decide the matter of a permanent location." After some discussion it was unanimously resolved:

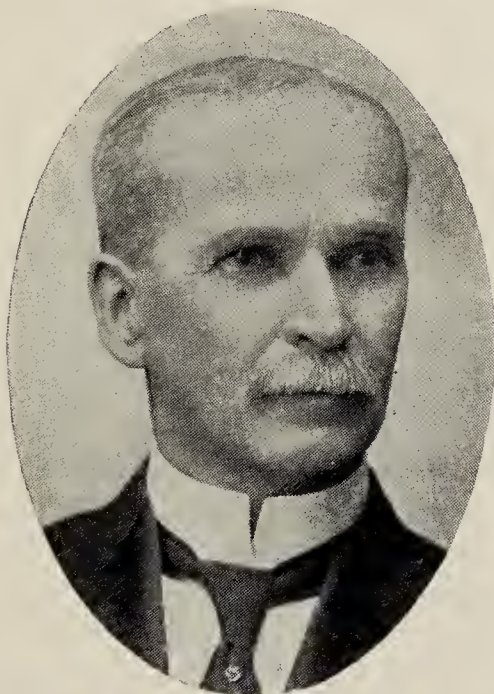
"That we proceed to establish and develop an educational school in Brandon."

"That the school be known as Brandon College."

"That the quorum of the Board of Directors be fixed at eleven."

5. *The First President*

If Jesus is "the truth," then truth is much more than abstract principles. Truth is personal and the higher the



Rev. A. P. McDiarmid, D.D.

truth the more complete must be the personality through which it is taught. Teaching, like preaching then, is "truth through personality." The better the personality the better the teaching. Brandon College was particularly favored in the person of its first President, Rev. A. P. McDiarmid, D.D. As a student in Woodstock College he came under the in-

fluence of that master maker of men, Dr. R. A. Fyfe. Later he was an honor graduate in Philosophy from Toronto University, and finally of Rochester Theological Seminary. In appreciation of his scholarship and his working efficiency, McMaster University bestowed upon him an honorary degree. As Secretary to the Board of Foreign Missions, Dr. McDiarmid had proved his administrative ability before going to Brandon. With the marks of a ripe Christian character and the gifts of a great teacher, with proven executive ability and wide missionary interests, Dr. McDiarmid possessed a rare combination of those gifts so essential in the founder and first Principal of a Christian college, whose destinies he so largely shaped and guided until 1912, when he gave them over to Brandon's second President, Dr. H. P. Whidden.

6. *"Away to a Good Start"*

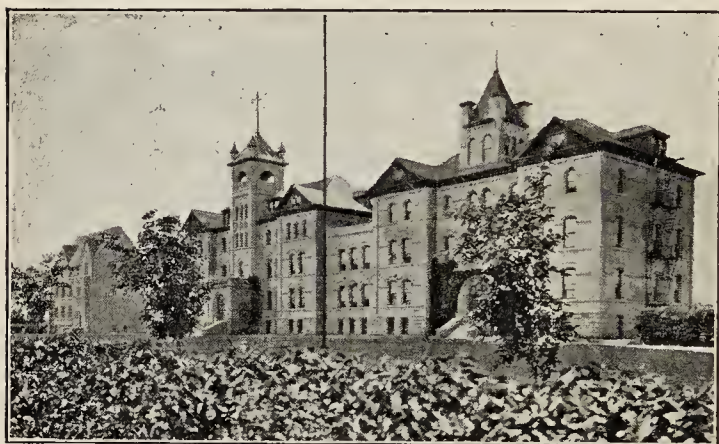
The first session of Brandon College opened October 2nd, 1899. The enrolment for the year was 110 and of these thirteen had the Baptist ministry in view. In 1875 there was but one Baptist church with seven members in all the West. When the College opened, twenty-four years later, there were eighty churches with 4,000 members. The growth in

membership in ten years, 1889-1899, was about 234 per cent.

A college is not a set of buildings, but an atmosphere and an environment in which men live and from which they assimilate those principles of thought and action which make them good and useful citizens. Dr. John R. Mott when visiting Brandon said the atmosphere of the college was one of the best to be found on the continent. The spirit of Brandon graduates agrees with this finding. In a Manitoba climate, however, a building too is necessary and the academy classrooms were inadequate to provide for the first year's class.

Plans were accordingly drawn for a substantial brick building with a stone basement which would provide both classroom accommodation and a residence for the students. Dr. McDiarmid was relieved of teaching duties to solicit subscriptions for the new building which was to cost about \$44,000 with furnishings. The work began in June, 1900, and the corner-stone was laid in July by Mrs. Wm. Davies of Toronto in the presence of a gathering representing every province in the Dominion. We ought to add here that the beginning of the College itself was made possible largely through the

generosity of Mr. and Mrs. Wm. Davies. The building was formally completed in the autumn of 1901. The gift of Clark Hall by Dr. and Mrs. C. W. Clark of Winnipeg greatly increased the efficiency of



Brandon College

the school and renders incalculable service to successive generations of students who find a home within its walls.

7. *Rev. H. P. Whidden, D.D., LL.D.*

Dr. Whidden came to Brandon College as her second President in 1912. During the long war years there was not a student left at the College who was fit for service. Dr. Whidden himself served his constituency at Ottawa and progress was out of the question. Brandon's sons served faithfully at the front and at home things were kept ready for extension whenever peace returned.

After the signing of the Armistice the Extension Movement for a "Bigger Brandon College" was launched with an objective of half a million. In the city of Brandon some thirty-eight Baptists subscribed \$40,000, and Brandon citizens gave generously to the fund for a "Citizens' Science Building."



Rev. H. P. Whidden, D.D., LL.D.

The first unit has already been completed and the formal opening will take place after the arrival of President Sweet. Continuing his friendship, the late Mr. Wm. Davies left \$100,000 to the College on condition that friends in Western Canada would subscribe another \$100,000. Dr. Whidden, ably assisted by Rev. J. W. Sparks, who labored zealously throughout the extension campaign, secured \$105,000 in pledges. A noble display of the Brandon College spirit is the gift of \$1,250.00 which the class of '23 made to the "Memorial Gymnasium" fund, largely subscribed by the students and faculty.

The Commencement Exercises for 1923 brought up Brandon's largest senior class for graduation. Twenty received the

Bachelor's degrees and one the diploma in Theology. When Dr. Whidden came to Brandon there were 61 in the Arts department. He leaves with 132 in Arts, with the first unit of the new Science building completed and with \$425,000 in cash and pledges credited to the "Bigger Brandon College."

The West will not seem quite right without Dr. and Mrs. Whidden, who have given such gracious hospitality and such generous character-forming service to our young men and women. They will do it all over again at McMaster and all of Canada will be better because they do, for "God is love and love is not in word but in deed."

8. *The New President*

Rev. Franklin W. Sweet, D.D., is a graduate of Dennison University and Rochester Theological Seminary. His first pastorate of eight years was at Adrian, Mich. This was followed by a ten-year period in Minneapolis, during which he travelled in the Orient and rendered chaplain's services in France. At the close of the war Dr. Sweet settled with "The Baptist Church of the Master" in Cleveland, Ohio. Not only have his pastorates been very successful but he has rendered large denominational ser-

vice upon educational and other important boards. Dr. Whidden says: "In appointing him to the Presidency of our College the Board of Directors has taken wise and far-sighted action With good scholastic training, a rich and varied ex-



Rev. F. W. Sweet, D.D.

perience, deep interest in Christian education and unfailing ability to relate himself to young life as well as to the men and movements of to-day, he stands out conspicuously in my thought as just the man to lead Brandon College during the coming years."

A supreme need of our denomination in Western Canada is ministers made in the West—home-grown pastors. The supreme business of Brandon College is to grow this product—to supply ministers to our churches. This must ever be true of "Brandon," but another fact is equally true: the College cannot produce the preachers unless we produce the men. In a recent letter, Rev. J. Paul Erickson said it was his aim and ambition to have every Swedish church represented at Brandon College. If every church in the

West had a "ministerial student" at the College, it would not be long ere all our churches would be supplied with pastors—real home-grown pastors and there can be no better. We love McMaster and we love Acadia for all their good and gracious gifts to our ministry, but are we to



Mr. Robert Darrach
Chairman of Board of Directors
since 1917

go on forever depending upon them?

Brandon has supplied and is now supplying some of the very best kind of men for the ministry both at home and abroad. In this respect her record is excellent. Let every church in our Jubilee year help her to make that

record better than ever before.

Midale Baptist Church — Swedish — counts approximately twenty Brandon graduates from its own membership. What one church does in a large measure, all may do in some measure. One good way to co-operate with the new President for a "bigger, better Brandon" is for each church to send up a bigger bunch of Baptist boys and above all one from your church for the ministry. Shall we not

pray in our churches and better still, shall we not pray in our homes that God would send forth from our own boys more laborers for the West and for India and for Bolivia? This and this alone will be worthy of our Jubilee.

CHAPTER VII.

THE WEST IN THE EAST

1. *"For Their Sakes"*

"For their sakes," said Jesus, "I sanctify myself." For whose sakes? For India's and Bolivia's. If we would help the foreign field we must strengthen and sanctify the home base. Ten per cent. of Canadian Baptists—English—are found in the West, but fifteen per cent. of our missionaries come from the West. But you say "They received their vision in the East." Some did, and suppose that when they came west there had been no churches with a vital missionary spirit to nurture that vision, would it have come to such fine fruition? It is fair to say that the probabilities are all the other way. A pioneer country is precisely the place to develop missionaries and if we are wise we will make our Western churches strong for this reason alone, if for no other. Here are brief biographies of nineteen missionaries, and practically all of them have been in some way related to Western Mission churches.

2. *Mr. H. A. Wolverton, M.D., B.S.A.*
Mrs. H. A. Wolverton

Dr. H. A. Wolverton is a son of our own Dr. Wolverton at Nelson, B.C., and this is

THE WEST IN THE EAST

a good beginning. He was converted and baptized while attending Brandon College, and his first field of service was a student-pastorate at Robson, B.C. He is a full graduate in Medicine and in



Dr. H. A. Wolverton



Mrs. H. A. Wolverton

Agriculture and is a zealous evangelist. Mrs. Wolverton—nee Miss Lulu Ellis—was converted and baptized at Nelson, B.C., so she too is a Home Mission product. Dr. and Mrs. Wolverton went to India in 1915. During Dr. Smith's furlough they were in charge of his extensive work at Pithapuram and later they carried on the great work, both medical and evangelistic, on the Akidu field. In Dr. and Mrs. Wolverton, Home Missions have again made an invaluable contribution to the Foreign enterprise.

3. *Rev. H. B. Cross, B.A.*

Brandon has never been afflicted with what Livingstone called "Geographical Christianity." You cannot, however, reach India by studying a "Waghorn's Guide," so she sent one of her first-born sons to India, for H. B. Cross was a member of Brandon's first graduating class. On October 18th, 1902, he and Mrs. Cross—nee Miss Bawtinheimer—were farewelled at Logan Avenue Baptist Church, Winnipeg. Mrs. Cross was a member of the Logan Avenue Church. During his first term in India Mr. Cross had charge of the great Vuyyuru field, where heavy tasks and big opportunities simply thronged the missionary in charge. During his second term he was part of the time in charge of the educational work at Cocanada. This included the supervision of a High School, a Normal School, a Theological Seminary, and the Boarding Boys' Dormitory. Here if anywhere faith without works is dead, but Mr. Cross exhibited both in a true missionary manner. During his last furlough he was pastor for a year at Estevan, Sask., and lecturer at Brandon College. Returning to India in 1920, he has been in charge of the rapidly growing field of Avanigadda and has also been editor of "Among the Telugus."

4. *Rev. D. A. Gunn*
Mrs. D. A. Gunn

Every Christian young man and woman for the sake of a right start should begin with that New Testament verse which says, "Go ye therefore," and then sincerely ask, "wherefore—why not me?" After studying at Brandon, Mr. Gunn felt that India's need was his "call." Mrs. Gunn—nee Miss Pearl McDougall—having taken a nurse's training at Brandon hospital, was also well equipped for India. They sailed in 1910 and labored successfully on different fields during that first term. Mrs. Gunn took a deep interest in the welfare of the Indian women and assisted largely in developing the lace industry among the Christian women. During their first furlough Mr. Gunn did eminent deputation work in Western Canada. In the midst of their second term his health failed and they were forced to come home in 1922. "To see the advantages of a disadvantageous situation is worth more than an income of ten thousand pounds." It is a great disadvantage both to Mr. Gunn and to our Telugu Mission to change countries after so long in India but with health restored he will be a great advantage both to India and to Baptists in this great Home Mission field in Western Canada.

5. *Miss Laura C. Allyn, R.N.*

“A call, what is a call? A call is a need, a need made known and the power to meet that need.” Miss Allyn went to India with her sister just for a visit in



Miss Laura and Dr. Jessie Allyn

1912. She saw the “need” and it soon became a “call.” Returning to her home in Edmonton she graduated from the hospital there in 1919 and went back to India, where she has since been associated with her sister in the great and good work at Pithapuram. She conducts a Nurse’s Training School for Indian women and

last year three of her girls wrote the South India Missionary Nurse's examination. Two others took their examination locally. There are two classes of these nurses-in-training and they number ten students in all. The best benevolence in all the world is this effort to train India's women to heal and help their own sisters in soul and body.

6. *Dr. Jessie M. Allyn, M.D., C.M.*

A Tibetan proverb says: "Of doctors there are three classes. A first-class doctor can absolutely cure; a second-class doctor can cure in a day or a month; if you take one dose of medicine from a third-class doctor, a hundred other diseases appear." Dr. Jessie Allyn of Pithapuram belongs to both the first and second class. When one sees the vast number of cases which she treats and the horrible condition of so many which come to her, one marvels that she can "absolutely cure" such a large proportion.

Graduating in Medicine from Toronto University, Dr. Allyn went to India in 1906. After a brief period at Vuyyuru she went to Pithapuram where she has been eminently successful both as a doctor and as a messenger of the Cross. In the palace of the Rajah she is not only medical adviser, but trusted friend, and, to an unknown extent, a guide in things

spiritual. The family in turn have given her many generous gifts with which she has built and equipped her very excellent hospital plant. Dr. Allyn has many "patients in palaces" and so carries the Gospel message where the evangelistic missionary cannot go. During Dr. Scudder's recent furlough, she was in charge of the large hospital and medical school for Indian women at Vellore in South India.

"In this world of froth and bubble
Two things stand like stone—
Kindness in another's trouble,
Courage in one's own."

7. *John E. Davis*

In the Haldimand Church, which is perhaps the oldest Baptist church in Ontario, hangs a picture of the late Rev. John E. Davis, who with fifty-five others was baptized into its fellowship about 1867. Later he went to Manitoba and helped to build Prairie College. Entering Rapid City Academy he came for a time under the influence of Dr. McKee and then graduated from Manitoba University as a medallist in Metaphysics. He next entered McMaster Hall to study Theology and sailed for India in 1887.

In January, 1889, having had only thirteen months to study the language, he took charge of the Cocanada field which

THE WEST IN THE EAST

at that time had 500 Christians and a population of 500,000 souls. The first furlough came in 1899. When he and Mrs. Davis returned, they were supported by the women of "Manitoba and the North-West." While a missionary at Ramachandrapuram he saw many lepers and urged Miss Hatch to start a home for them. He says of this period, "They were on my mind day and night wherever I went." When the first donations came for the leper work he enthusiastically helped with the first building.

In April, 1905, he was back on the farm in Manitoba to begin his own heroic and triumphant struggle with leprosy, which ended in Tracadie in April, 1916. Mrs. Davis, while never strong physically, had been a brave and helpful partner in all of her husband's work and one might well say, in his sufferings too. She died as bravely as she had lived January 6th, 1910. Towards the end of the year Mr. Davis entered the Lazaretto at Tracadie, one of the bleakest places in the gulf of St. Lawrence. Separated from his wife by death and from his family by disease, he suffered constant pain but lived nobly until he passed away April 28th, 1916, "more than conqueror through Him that loved us."

8. *Rev. A. Gordon, B.A., B.Th.*
Mrs. A. Gordon

“A middlin’ doctor is a poor thing, and a middlin’ lawyer is a poor thing, but keep me from a middlin’ man of God, performin’ a middlin’ kind of service for Him.” The Gordons would suit Owen



The Gordon Family

Wister, for they never do a “middlin’ kind of service.” The school boys call Mr. Gordon a “man of plans” but all his plans are well conceived and faithfully carried through. Miss Rose Lines and Rev. A. Gordon left Brandon College in 1913, were married and sailed to India that year. When language study was over

they went to the wide Vuyyuru field and have been extraordinarily successful as educational and evangelistic missionaries. Mrs. Gordon spends much time and strength both in managing and in teaching in the boys' and girls' boarding schools. Last year they had 152 boarders in the two departments.

Mr. Gordon is a pastor's pastor, for scattered over his wide field are 123 Telugu workers, who look to him for advice upon all sorts of questions, spiritual and material, for inspiration, financial support, protection from hostile Hindus, and for general help in developing self-supporting, self-propagating and self-governing Baptist churches. There are now more than 2,800 Christians in his parish and last year he and his assistants baptized 128. The glory of a college lies in the character of her graduates, and folks like Mr. and Mrs. Gordon are helping to make Brandon great among those schools which build the Kingdom of God.

9. *Miss Janet Robinson*

At a Convention in Calgary, Miss Robinson, who was a leader in Edmonton, heard a statement of the need in India and to an appeal for workers said: "Here am I, send me." There and then "the money for her travelling and support simply poured in," writes Mrs. McLeod,

“and during her first term of service Miss Robinson was Western Canada’s gift to the work.” She sailed in 1900 and has been a very capable boarding school manager, first at Akidu and now at Samalkot.

10. *Miss Jessie Findlay, B.A., M.D.*
Miss Elizabeth Findlay, M.D.

“The spirit of Missions is the spirit of our Master: the very genius of His religion.” It is the spirit of Medical Missions too, for was not the first great missionary the “Great Physician” also? Dr. Jessie Findlay went first to India in 1908. As Principal of the Timpany Memorial School she served India in the teeming city of Cocanada. Returning to Canada she studied Medicine in Manitoba University. One loving heart sets another heart on fire and her sister Elizabeth joined in the study. They graduated together in 1920.

Four hours south of Madras by railroad is the Vellore Union Medical Missionary School. It is supported by several Women’s Boards and is training Indian Christian women to be doctors to their own people. The Women’s Board of the Northern Baptist Convention was responsible for two lady doctors for the staff. After a futile search in her own large constituency Mrs. Montgomery turned to our little group of Western

THE WEST IN THE EAST

Baptists and secured Dr. Jessie and Dr. Elizabeth Findlay. Thus we share in this very practical way in the noblest service which it is possible to render India's women—the training of their own sisters



Dr. Elizabeth and Dr. Jessie Findlay

as Christian doctors. At their farewell in Winnipeg, Dr. Jessie Findlay said: "We shall always feel that we are representing Western Canada in India." Since going to India in 1920, both of these sisters have generously given a part of their time to our own Telugu work.

11. *Miss Lavinia Wilson*

A native of Nova Scotia, Miss Wilson was first a teacher, then a business woman, then assistant to Dr. Patterson in Edmonton and finally went to Bolivia in 1919. She is engaged in school work at the Peniel Hall Farm, where she has proved herself a very resourceful and capable missionary.

12. *Rev. John Hart, B.A.*
Mrs. John Hart, B.A.

“There is a best way of living life, and it is best to live the best way.” Mrs. Hart—nee Miss Jean Cameron—graduated from Brandon in 1920 and taught school for a year before going to India. School teachers, by the way, make the best sort of missionaries. Mr. Hart served overseas and also in more than one Home Mission church. He was student-pastor at Hartney and Elgin immediately before going to India. He graduated in 1921, was married and sailed that year.

While studying the language they have been stationed at Bimlipatam. In their first Telugu examination Mrs. Hart broke all records while Mr. Hart did well. Uppermost in their minds and deepest down in their hearts Christ is the ideal and for Him they study that they may serve His children. They are living the best way.



Rev. John Hart



Mrs. Hart



Miss Wilson



Miss Mann



Miss Turnbull

13. *Miss Bessie Turnbull, B.A.*

If you would make ministers and missionaries you must begin early. Miss Turnbull began to be missionary when, as a small girl, a Sunday school teacher gave her five cents to make grow for missions. First she bought twine and with it mended her father's wheat bags, then she bought seeds, planted and sold the crop for twenty-four dollars. Next came Miss Newcombe—Mrs. R. E. Gullison—on her way to the Coast and India. It was a summer evening and there was "just a handful" out to the prayer-meeting, but the girl who grew vegetables for the missionaries was there. Only the God of missions knew, but there and then she decided to be a missionary herself. What fine things are happening when we least expect them!

Miss Turnbull graduated from Brandon College in 1918 and taught in the high school at Canora, Sask. She went to India in 1921 and was recently allocated to the Savara field.

14. *Miss Edith Mann, B.A.*

Miss Mann is the first native daughter of Western Canada to respond to the Master's call for India. She was converted at New Westminster in evangelistic services conducted by Dr. Litch and baptized by the pastor, Rev. A. F. Baker,

in 1910. In the church where she was "born again" at New Westminster, and under the guidance of Rev. N. McNaughton, she decided to go to India and sailed thither in 1922.

15. *Miss Edna Ruth Johnston, B.A.*

Miss Johnston read "Letters from My Home in India," then wrote a paper upon them for the Mission Circle and then offered herself for the foreign field. Her "awakening" came in 1921 in the Vernon Church, B.C., where she was baptized by Rev. F. W. Dafoe. Miss Johnston is a graduate of Manitoba University and has been appointed to the Bolivia field. Efficiency in Home Missions means prosperity for Foreign Missions.

This fine list of Foreign Missionaries from the Home Mission field of the West more than justifies all the effort and expense of the past fifty years. It also emphasizes the fact that no survey of our work in India and Bolivia is complete if it does not emphasize the spiritual condition of our Home Mission fields. A spiritual drought at home will be felt in the life of the churches among the Telugus. A revival here will mean more men, more money and more power there.

CHAPTER VIII.

FACING THE FUTURE

1. *Or Both Are Failures*

The late Henry Clay Trumbull once took his son to meet a famous general of the civil war. The general shook hands with the boy and said: "I am glad to see you, Charlie. I hope you will make a good man, a good deal better than your father." "That's right, general," said Dr. Trumbull, "if he does not do better than his father, both of us will be failures." Quite so! Western Baptists standing upon the threshold of their second fifty years must do better than the pioneers did in the first fifty. If we do not, then both will be failures, and the failure for both will lie at our door. We are the inheritors of all their trials and triumphs, all of their efforts and success. We are privileged to build in the light and in the strength of their experiences, therefore we should build bigger and better. We have a right to be proud of Baptist history. No denomination has done more for religious freedom and none has borne more noble witness to the evangelic faith. While deploring any lack of communion which would weaken or impair the strength of the Christian testimony, we still believe that we have a distinctive message which

we must not surrender, for we believe it to be essential. Yes, we may justly and modestly be proud of our past, but what of our present? Are we sufficiently strong and influential to satisfy you? If we will be separate we must be strenuous. Our claims can only be as strong as our conduct. Our position can only be maintained by our passion for souls and for the establishment of Christ's Kingdom in this western land.

2. *Building the Nation*

A country is neither her money nor her mansions, but her men and women, and the character of the nation is the character of its individual men and women. In the West great numbers of these are non-Canadian by birth. During the past ten years approximately two million immigrants came to Canada. Of Scandinavians, there are about 40,000 Swedes, 23,000 Norwegians, and 10,000 Danes. In British Columbia, in addition to those countries represented in other provinces, there are 23,500 Chinese and 15,000 Japanese. In Saskatchewan forty-six per cent. of the population is non-Canadian. Eighty-nine dialects and languages are spoken and seventy-three religions are represented.

Scandinavian, German and British immigrants can and do understand our ideas

and institutions; they can and do sympathize with our ideals; they can and will, in a generation or two, become part and parcel of ourselves if we will provide the churches to exhibit and teach these ideals, but this is essential even for them. With hundreds of thousands of other nationalities the case is far different and much more difficult. Mr. Stoddard, writing in the *Saturday Evening Post*, says: "We used to think that, though the original immigrants might remain largely alien in spirit, the next generation born in America would be fully assimilated. We know that, broadly speaking, this has not been the case." What really happens is that the "next generation," while speaking our language fluently, still responds to the pull of heredity and to inborn impulses and is often openly hostile to our ideals and institutions. The Government provides schools to Canadianize this growing generation and finds they have not succeeded. Canadian ideals are Christian and therefore to Canadianize we must Christianize.

Already the state has far outstripped all the churches and in one province alone now has about 450 school districts organized, which no Protestant church has yet reached. To all who love Canada every such district in the West is a persistent call to give the Gospel to this generation

who are Canadian born but not Canadian. To all who love God the call is doubly persistent and love is not in words but in deeds. Some are demanding that religious instruction be given in the schools themselves to supply this need. This is shifting the responsibility from the churches, where it rightly belongs, to the state, which cannot do it competently. To Baptists, therefore, who believe in the separation of church and state, the challenge to provide these unchurched districts with churches and Bible schools comes with double force.

We repeat, if we will be separate we must be strenuous in our efforts to establish the Kingdom. We must justify our claims by our conduct. Our position is tenable only when our passion carries us into every unchurched district for Christ's sake and the Gospel.

Knowledge we ask not—Knowledge Thou
hast lent;

But, Lord, the will—there lies our bitter
need;

Give us to build above the deep intent
The deed, the deed.

The deed! What is the deed? The development of each church along lines of true Baptist independence, the enlistment of each member in the church in personal evangelism, the pursuit of evangelism in the Sunday school, the enlistment and training of leaders through

the B.Y.P.U., and the support of all these activities at home and abroad through the prayerful weekly contribution of every member.

3. *True Independence*

Old Puritan William Perkins, beside his name, wrote on all his books the motto: "Thou art a minister of the Word, mind thy business." What is the business of a minister? To lead the local church into the highest possible state of efficiency as an independent working unit in the Kingdom of God. Independent, do we say? Yes, but an Independence which emphasizes, not its local autonomy but its relationship to every other unit in the communion and Convention to which it belongs, not individuality run to seed, not Independence on a pious spree, not local autonomy running at a tangent with all other churches, but Independence which fits the church to co-operate with every other church in the extension of the Kingdom of God; Independence in a financial way, or as near to this as possible, so that the Provincial Boards may be able to open new work in unchurched sections; Independence in a sane and sober and Christian control of its own affairs, an Independence which tidies up the church property and cleans up the mortgage and assumes responsibility for every phase of

the church life, an Independence which leaves the Superintendents free to help in Evangelism and other supreme tasks of the church. This is the truest Independence which recognizes the inter-dependence of all the churches and seeks to regulate its own life in such a way as will most benefit the life of all.

4. *Evangelism*

The Old Testament, as Livingstone has pointed out, begins with man made in the image of God, while the New Testament begins with God made in the image of man. This is the last word in the argument that men and God have business with each other, and all the business of the churches is to bring these men in every act of life into right relation with God through Jesus Christ. "Ye must be born again," said Jesus, and Baptist churches are founded upon this truth. We are by our faith evangelical and evangelical churches must be vitally evangelistic or die. Not merely evangelistic in a general sense but emphatically, pervasively and contagiously evangelistic. Not the pastor alone but every member is responsible for this supreme business of the church. Every Baptist a winner of souls, every disciple a discipler and every Christian a home missionary. This must have been the thought of Jesus when he said:

"I will make you fishers of men." A distinctive need of the churches is a burden of individual and personal evangelism in the hearts of each member of the church. After seventy years as preacher, Dr. Clifford says: "We are all in danger of seeking the crowd and forgetting the individual soul. Our chief task is to care for individuals, to watch over and win souls separately." If we will do this, if each member in our Jubilee year will concentrate on Jesus, a revival will spring up within each church and souls will be led into the school of the Lord Jesus Christ.

5. *Sunday Schools*

If we are going to do something for the men, we ought to begin long before they become men. To help the child is to help the man with an immediateness and effectiveness not possible at any other period in his life. The greatest task of the home, and of the church, is the winning of the children, especially the 'teen-age boys and girls, for Christ.

May your Jubilee year be marked by a more intense cultivation of family religion, and the re-establishment of family altars. God's method in the re-making of men is regeneration. For His method there is no substitute. The time to begin is with the child, the place to begin is in the home and the place to stop is in the

church. The very existence of our churches depends upon our ability to convince folks young and old that Jesus is Saviour and best personal friend. In this supreme task every Christian should do his part.

6. *Recruiting for the Ministry*

Dr. John R. Mott in writing of spiritual perils in the life of Christian leaders places "aimlessness" at the very beginning. Is it a fact that there is a spiritual aimlessness in the church's life in regard to seeking recruits for the ministry? It ought to be the aim of every church to have at least one of its own sons actively engaged in the ministry. We often hear Carey quoted like this: "Attempt great things for God, expect great things from God." Carey did not say it this way. "Expect" and then "attempt," that is Carey's order. First the expectancy. "According to your faith," is the measure with churches as with individuals. Seek and ye shall find is as true of preachers as of any other item in the church's needs. Is it quite right for a church to exist year by year without a serious attempt under God to reproduce its own life in new converts and new ministers of the Gospel?

Our chapter on Foreign Missions is proof positive that our Western constituency is a very excellent recruiting ground.

With ten per cent. of Canadian Baptists we have supplied fifteen per cent. of the missionaries. This is good evidence that if we seek we shall find. Mr. Erickson's ideal to have every Swedish Baptist church represented at Brandon College might be extended to having every Baptist church represented by a ministerial student. Let us expect preachers and then pray the Lord of the Harvest that He would call forth laborers from among our own sons. In our daily life and in our family affairs let us exalt the Kingdom of God until our boys feel that to be a preacher of the Kingdom is the greatest and best calling on earth. This will be to sow the seed and God will give the increase.

7. *The B.Y.P.U.*

Our Young People's Societies should be a good recruiting ground for Kingdom leaders, such as preachers, Sunday school teachers, etc. If there are three young people in the church there are enough for a Young People's Society. Three united will win three more. An aggressive B.Y.P.U. in every church in Western Canada is a reasonable ideal, is it not? Such a Society has four nights a month. If one night were given to the systematic study of some Bible course such as "Studies in the New Testament" by Robertson,

FACING THE FUTURE

it would help our young people to develop qualities of leadership among themselves and also serve to steady the weaker members. If a second night were given to the consistent study of Baptist Missions and Baptist doctrine our churches would have a constituency of well informed and well



The Clive B.Y.P.U. Delegation to the Gull Lake Rally

trained men and women from whom to draw for Sunday school teachers and other church duties. If a church will give men it will find it easy to give money and every member will give something every week. Jesus said your money and your life. If we offer our life we will soon include our money.

“Love so amazing, so divine,
Demands my life, my soul, my all.”

We have talked about our problems until we have developed a “problem con-

sciousness.” Let us forget our problems and forge a program. An ounce of percussion in a real program is worth a pound of discussion about a problem. “Say not there are four months and then cometh the harvest.”

Here is our program ready made. An aggressive evangelism which enlists every member in the church. A Sunday school winning its boys and girls for Christ and training them for service in His Kingdom. A B.Y.P.U. which studies the Word of God, Baptist Missions and Baptist doctrine and recruits men for the ministry. A church making the largest possible contribution with men and money for the life of its own community, for the home mission field, for India and for Bolivia.

320060

DATE DUE

FEB 27 2001

FEB 16 2061

BX 6252 .W4 J48 1923

010101 000

Jubilee, 1873-1923 : fifty yea



0 1163 0017638 9
TRENT UNIVERSITY

BX6252 .W4J48 1923 UTLAS
Jubilee, 1873-1923: fifty years of
Baptist work in Western Canada

438028

DATE	ISSUED TO
------	-----------

438028

